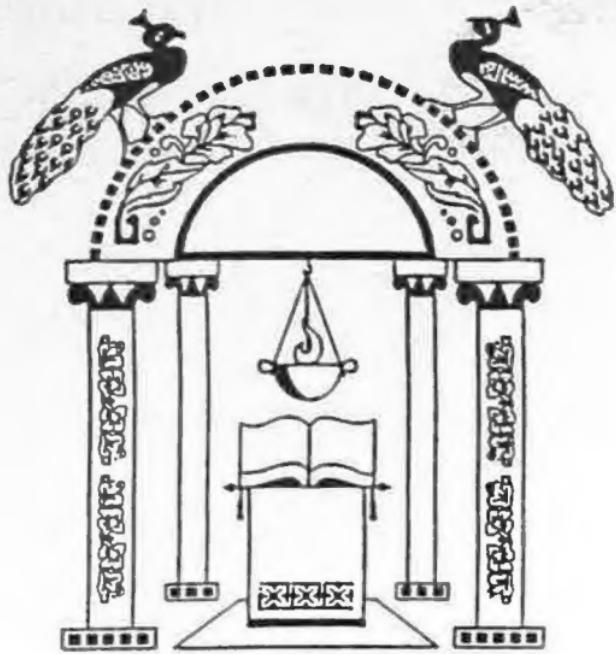


Maronite Rite Series

Volume VII



The Divine Liturgy of the Maronite Church History and Commentary

by

Chorbishop Seely J. Beggiani

**THE DIVINE LITURGY
OF THE
MARONITE CHURCH**

History and Commentary

Second Revised Edition

by

Chorbishop Seely J. Beggiani

Saint Maron Publications

New York, New York

Imprimatur: \ddagger Stephen Hector Doueihi, S.T.D.
Bishop of Saint Maron of Brooklyn
September 14, 1998
Feast of the Exaltation of the Holy Cross

© 1998 by Saint Maron Publications
294 Howard Avenue
Staten Island, New York 10301-4409

All rights reserved.

No part of this publication may be reproduced in any form or by
any means, electronic or mechanical, including photocopy,
recording, or any information storage and retrieval system, without
permission in writing from the publishers.

Library of Congress Catalog Card Number: 98-75169

ISBN: 1-885589-07-7

Printed in the United States of America

Table of Contents

Preface	v
Chapter 1. Origins of the Syriac and Maronite Liturgeries	1
Chapter 2. The Church Interior, the Altar and Its Furnishings	9
Chapter 3. Preparation and Service of the Word	23
Chapter 4. The Service of the Eucharist	39
Chapter 5. Liturgical Spirituality	65
Appendices:	
1: The Anaphora of Peter III (<i>Sharar</i>)	71
2: List of Syriac Anaphoras	86
3: The Maronite Service of the Word from the 9th to the 16th century	89
Bibliography	95

Preface

The infinite truth, love, and beauty that is God cannot be contained by human speech and expression. All of creation itself in its richness and glory is a but a pale reflection of its creator. In the same manner, the preaching and work of Christ and our human response in faith and worship can hardly be contained in any one culture or form of prayer. The variety of liturgies in the universal Church are not only a sign of richness, but a necessity if the glory of Christ is not to be limited and even diminished. Each liturgical tradition in the church adds one more component to the polyphony of praise that is humanity's response to the greatness of God.

This small work provides a brief history and commentary on the Divine Liturgy of the Maronite Church. It the second revision of an earlier work. The Maronite liturgical tradition is extremely rich and varied. St. Maron and the monastery that succeeded him and gave birth to the Maronite Church were located in a area of the Syriac world that was at the crossroads of many cultures. This region engendered several Eastern Churches and liturgical traditions. The Maronites were able to benefit from all of these sources in developing their own unique form of worship.

In order to provide a historical context this work begins with the origin and development of the Maronite liturgy and its relationship to the other liturgies of the Syriac world. It proceeds with a step by step explanation of all aspects of the liturgies of the word and of the Eucharist. It concludes with a meditation on the spiritual meaning of the liturgy.

The Maronite Church preserves in its heritage the oldest *anaphora* or canon known in the Church. In the Maronite tradition it is known as the *Anaphora of Third Peter* or *Sharar* (its opening word in Syriac). To make this *anaphora* better known an appendix is included with a brief introduction and an English translation.

Preface

Two other appendices are added. One gives a list of the names of seventy *anaphoras* found in Syriac manuscripts. The other gives a brief description of how the Maronite liturgy of the word became embellished with additions and duplications through the centuries. This situation has now been remedied through the liturgical reforms of the past twenty-seven years.

It is hoped that this brief introductory work will help to provide some understanding of the dynamics of Maronite liturgical prayer and its contribution to the universal Church.

Chapter 1

Origins of the Syriac and Maronite Liturgies

The origins and development of the Eastern Churches and their liturgies bear the imprint of the cultural, social and political worlds from which they arose. The Apostles and their disciples preached the Gospel message throughout the Middle East and the people who responded in faith expressed that faith through worship in their own language and culture. There are many elements that contributed to the religious and cultural fabric of the Syriac world. In the eastern region was Edessa which was heir to early Judeo-Christianity and the semitic culture that was its matrix. In the west was Antioch, a center of both Syriac and hellenistic culture.

In the first three centuries of the Christian era, the liturgies of both East and West were in a state of development and flux. In the East it is around the fourth century that the Eastern Churches and their rites began to take on definitive form and structure. The way the liturgy was celebrated in the major cities, especially those claiming apostolic origin, and in the major cultural centers influenced the surrounding region. And so, the liturgies that were celebrated in centers, as Alexandria, Constantinople, Jerusalem, Antioch, and Edessa and its region, served as the foundations of many of the Eastern liturgies that we have today.

In the regions having the general headings of Syria and Phoenicia in the fourth century, we find that the liturgy was influenced by both hellenistic and semitic traditions. The older semitic tradition was to be found among the peasantry and in the country side, while the cities and towns were the centers of hellenism. However, there were some Greek-speaking country districts, and on the other hand some towns, especially in the East (such as Edessa, Palmyra, Damascus), were strongly semitic by tradition. Finally, there were other towns like Homs and Aleppo that formed a sort of debatable land between the two cultures.

At this time and in this region, the principal churches of the Middle East began to take identifiable form. Within the succeeding decades and centuries, we witness the formation of the Antiochene and Chaldean families of churches, as well as the Melkite and Maronite churches. The Antiochene family includes the Syrian Catholic Church and the Syrian Orthodox Church (sometimes referred to as the "Jacobite" Church). The Chaldean or Edessene family of churches includes both the Chaldean Church and the Assyrian Church (sometimes referred to as the "Nestorian" Church), which are also known as the Church of the East. The Melkite Church tradition influenced by Jerusalem as well as Antioch at first, eventually incorporated the Byzantine liturgy of Constantinople.

The Maronite Church, tracing its origins to St. Maron, who lived in the fourth and fifth centuries, and the Monastery of St. Maron which succeeded him, was geographically and culturally located between Antioch and Edessa. Therefore, it was to be influenced by both centers, and have an influence on both. As time went on, the Maronites developed their own liturgical tradition with its own characteristics by adopting and adapting the liturgical resources available in their own area, and integrating them into their own religious vision.

Scholars have speculated as to how these various churches developed liturgically. William Macomber has theorized that the liturgical situation of the Syriac region around the year 400 was characterized by the presence of at least three rites centered in Antioch, Jerusalem, and Edessa. The first two were in Greek and the last in Syriac. While the Jerusalem rite was limited primarily to Palestine, the rite of Antioch would have been found in the Greek-speaking cities of Syria and as far as Laodicea and Mopsuestia. The rite of Edessa would also be found in the Syriac-speaking parts of Syria, as well as Mesopotamia and Persia.

The Liturgical Tradition of the Church of Edessa

The ancient rite of the Church of Edessa may well be connected originally with the second-century rite of Antioch, from where Edessa had received the faith. At the Synod of Seleucia-Ctesiphon in 410 under the influence of Marouta, Bishop of Martyropolis, the Church of Edessa formally adopted the practice of the Church of Antioch. On the other hand, Edessa proclaimed its autonomy from Antioch in 424 and ended by constituting itself as an independent Church called the "Church of the East" at the Council of Bet Laphat in 484. While Edessa was influenced by hellenistic ideas its rite is basically a semitic liturgy.

W. Macomber describes this Chaldean rite as relatively free from the hellenistic culture of the Roman Empire. It was the product of a fusion of Judeo-Christianity with the Assyro-Babylonian and Iranian cultures. Its liturgical language and its thought categories and imagery were closely akin to those of the Jews of Mesopotamia, who were some of the early converts to Christianity. A version of this rite would have been used in the Syriac speaking parts of Syria.

In the Chaldean Church this *anaphora* bore the name of the *Apostles Addai and Mari*.¹ It has acquired a considerable number of Antioch-Jerusalem characteristics at various times since the fifth century. From the seventh century, two alternate liturgies of the ordinary Antiochene type, ascribed to Nestorius and Theodore of Mopsuestia, have been brought into use. This liturgy has little evolved since and remains today still marked by the semitic origins from which it took birth.

It is interesting to note that by a series of events, the partisans of Nestorius (those who claimed two persons in Christ and were condemned by the Council of Ephesus in 431) eventually became identified with the Edessene or Persian church. While the followers

¹ W. Macomber, "A History of the Chaldean Mass," *Worship*, 5 (1977): 107-110.

of Nestorius whether in voluntary or forced exile had preached throughout Mesopotamia and Osrhoene (the region around Edessa), and in the regions of east and north Syria, it was really the acceptance of the heresy by the school of Edessa where the upper Persian clergy were formed, that led the major part of Mesopotamia and the church of Persia to separate from communion with Constantinople and constitute the Nestorian Church of the East.

Therefore, while adherents to Nestorianism were found in the Greek and Aramaic parts of Syria, they were able to organize themselves ecclesiastically only in the Persian empire. Since the Persian church was highly centralized, the form of the Edessene rite practiced in Iraq soon prevailed for Nestorians everywhere.²

The Antiochene Liturgical Tradition

We are able to reconstruct the old rite of Antioch from various writings of the fourth century. Some of the principal sources are: the writings of St. Cyril of Jerusalem, especially his *Lectures on the Christian Sacraments*; the various writings of St. John Chrysostom when he was still at Antioch (ca. 360-97); the Clementine Liturgy of the *Apostolic Constitutions*, Book VIII (with the admission that its editor has adapted the Antiochene rite to an unascertained extent to suit his own personal ideas); and the *Catechetical Homilies* of Theodore of Mopsuestia.

In the fourth and fifth centuries, the old rite of Antioch changed and evolved into final shape as the *Liturgy of St. James*. This Liturgy as it stands is closely connected with the fourth century rite of Jerusalem, which was adopted by the Antiochene Church at some point in the fifth century. It had not yet happened when Chrysostom left Antioch in 397. The remote origins of the *Liturgy of St. James* might go back to Jerusalem of the middle of the third century. Some believe that its final redaction is already found in the

² W. Macomber, "A Theory on the Origins of the Syrian, Maronite, and Chaldean Rites," *Orientalia Christiana Periodica*, 39 (1973): 238-9.

Fifth Mystagogical Catechesis of Cyril in the middle of the fourth century. Others see it in the Syriac version of the *Liturgy of St. James* which dates from 520-630.

It is important to note that North West Syria followed the Patriarchs of Antioch in adopting *Liturgy of St. James* with one significant qualification: while the structure and framework of *James* came into use everywhere, the text of its Eucharistic prayer or *anaphora* never achieved the same prescriptive authority in North West Syria as the other elements that make up the Liturgy. Some seventy alternative Eucharistic prayers (or *anaphoras*) are known from this region, composed at all periods from the fourth-fifth century down to the fifteenth.³ In other words, the working authority of the Antiochene patriarchate was never sufficiently strong in the nearest parts of its own territory, even before the great revolts of the sixth century, to break down the old tradition that every Church should follow its own usage in the phrasing of its Eucharistic prayer, and that celebrants could remodel the text within certain limits at their own discretion.

The general outline of these Eucharistic prayers follows that of the *Liturgy of St. James* fairly closely as a rule. But, some of them exhibit very interesting and probably ancient variations, and have been only roughly adapted to fit the *James* type; while even those prayers which follow it more closely are verbally independent compositions on the same theme rather than mere imitations.⁴ An example of this is the Maronite *Anaphora of the Twelve Apostles* which is very ancient and goes back to the beginning of the fourth century. It reflects the ancient liturgy of Antioch and was probably practiced by John Chrysostom. (The texts of *Twelve Apostles* and the Byzantine Liturgy of Chrysostom are basically the same. Where there

³ See appendix 2.

⁴ Gregory Dix, *The Shape of the Liturgy* (Westminster: Dacre Press, 1945): 174 ff.

are notable differences, it is attributable to either a deterioration or an amplification in the Chrysostom text.⁵⁾

Regarding the liturgical texture of the Antiochene church, Macomber concludes that the Syrian rite is basically that of Antioch, but with the anaphoral structure borrowed from the rite of Jerusalem. The Jerusalem *Anaphora of St. James* has been adopted as the model to which all others have been made to conform. The Syrian church was also influenced by the Syriac-speaking parts of the region. A large part of its choral elements and metrical hymns are either borrowed from or inspired by that of Edessa.

In the Antiochene region the followers of the teaching of Monophysitism (which claimed only one nature in Christ and was condemned by the Council of Chalcedon in 451) established themselves as the Syrian Orthodox ("Jacobite") Church and had a significant impact on the course of the Antiochene church. Among those that rejected Chalcedon were entire provinces of west and east Syria, especially those provinces which spoke Syriac and had not adopted hellenistic culture.⁶

The Syrian Orthodox Church followed basically the *Liturgy of James* throughout its history. We will see later that the Maronites share elements in common with the Jacobites from the thirteenth century on (especially in the Service of the Word), but this does not mean that they share a common liturgy. Rather, the Maronites and Jacobites are heirs of an ancient Antiochene tradition, that each developed. The *Liturgy of James* is also used by the Byzantine churches who have added several embellishments to it. Also, as we have mentioned above, there are some who claim that the *Liturgy of the Twelve Apostles* reflects the liturgy taken by John Chrysostom

⁵ Gabriel Khouri-Sarkis, "L'origine syrienne de l'anaphore byzantine de saint Jean Chrysostome," *L'Orient Syrien*, 7 (1962): 68.

⁶ Gabriel Khouri-Sarkis, "Introduction aux Églises de langue Syriaque," *L'Orient Syrien*, 1 (1956): 16-17.

from Antioch and became subsequently the Byzantine *Liturgy of John Chrysostom*.⁷

The Maronite Liturgical Tradition

Among the defenders of both the Councils of Ephesus and of Chalcedon who were able to preserve their identity in the region known as "Second Syria" (the region incorporating Apamea, Hama and Homs) were the monks of the monastery of St. Maron near the shores of the Orontes river, and the people who gravitated around them and lived on their lands. These Syriac-speaking people eventually succeeded in organizing an independent hierarchy. Liturgically, according to Macomber, they were able to preserve and develop the ancient Syriac rite that was also used by Edessa. In the Maronite tradition, this common anaphora is known as the *Anaphora of Third Peter* or "*Sharar*". In fact, Macomber, H. Engberding, and others believe that the Maronite version of this Edessene *anaphora* is more archaic than the Chaldean version of *Addai and Mari*. A. Raes, evaluating the work of Syrian Patriarch Rahmani and H. Engberding concludes: "After minute comparison and detailed analysis that H. Engberding has made of the two texts, one must admit against Rahmani that there was a common source of the two texts which goes back probably to the first half of the fifth century and that the Maronite text is the oldest."⁸

The Maronites and Chaldeans according to Macomber and Rahmani (whom he cites) also share common elements of this ancient Edessene rite in other prayers of the Liturgy, in parts of the baptismal rite, and in the hymns of the divine office.⁹

⁷ Khouri-Sarkis, "L'origine syrienne...," 3 ff.

⁸ Boutros Gemayel, *Avant-Messe Maronite* (Rome: Pont. Institutum Orientalium Studiorum, 1965), 202-3.

⁹ Macomber, "A Theory on the Origins...," 241; Macomber, "A History...," 110-111.

The Maronites also lived among the Jacobites both in Syria and in Lebanon. The church in this region was subject to turmoil for more than a century. As a result, while there was a hope to bring uniformity to the rite of Antioch, this desire did not succeed for many centuries, as already noted above. Since both Jacobites and Maronites lived in the same region, William Macomber speculates that this lack of hierarchical control over the area might explain why some characteristically Maronite features are found in some old liturgical manuscripts of Monophysite origin.¹⁰ The Maronite church both influenced and was influenced by the Syrian rite. The Maronites adopted many Syrian *anaphoras*, and adapted the model of the Jerusalem *anaphora* of St. James. There were also influences regarding the *sedro* and preparatory parts of the Liturgy.¹¹

To summarize this section as it relates to the Maronites we can say the following. The Maronite Liturgy was influenced both by Antioch and Edessa. It has in its possession and use three ancient anaphoral traditions. With Edessa it shares in common the most ancient *anaphora* known, what the Chaldean church terms the *Anaphora of Addai and Mari* and the Maronite church knows as the *Anaphora of Third Peter* ("Sharar"). It also witnesses to the ancient Antiochene *Anaphora of the Twelve Apostles*. Finally, it uses as its model the Jerusalem and Antiochene *Liturgy of James* and has adapted many other *anaphoras* to its format. Therefore, because of their unique position geographically and culturally the Maronites were able to benefit from the riches of many traditions and develop their own liturgical synthesis.

¹⁰ Macomber, "A Theory ...," 239-40.

¹¹ Macomber, "A Theory...," pp. 240-42.

Chapter 2

The Church Interior, the Altar and its Furnishings

The Church Interior

The eighteenth century Patriarch Stephen Ad-Duwaihy in his foundational work on the Liturgy, *Manarat al-Aqdas* ("the lamp of the holy mysteries") cites examples of Maronite churches such as those of Mar Saba of Bsharri and the Church of Our Lady of Aleppo and others, which had a cupola built over the altar resting on four columns furnished with curtains. At the top of each column were statues representing either four angels or the four figures cited in the Book of Revelation, namely the lion, the ox, the man, and the eagle. According to Ad-Duwaihy while these figures may represent the four evangelists, the ancient writers also speak of their representing the four churches in salvation history: the lion representing the Church of Eden; the ox, the church from Abraham and Moses to Christ; the man, the church of Christ until the end of time; and the eagle in full flight, the church of heaven. Atop the cupola was a bulb and above it a cross.¹²

The Bishop's throne was placed in the apse with the altar in front of it. At times, the Bishop's throne was found also on the south side or north side of the altar.¹³

The use of the curtain which covered the altar in the Antiochene church seems to have had a practical liturgical purpose. The curtain was closed during the preparation of the gifts (when this action took place at the altar at the beginning of the Liturgy), and during the Liturgy of the Word at the time when it did not take place in the sanctuary. The deacons closed the curtain during the recitation of the Creed. The curtain was opened from the beginning of the

¹² S. Ad-Duwaihy, "Candelabre des saints mystères," cited in Youakim Moubarac, *Pentalogie antiochienne/domaine Maronite* (Beyrouth: Cenacle Libanais, 1984) 1,1: 59.

¹³ *Ibid.*, 62.

Liturgy of the Eucharist until the breaking of the bread. It was closed during the signing of the chalice, the breaking of the bread for distribution, the priests' communion, and during the distribution of the Eucharist. (Denys bar Salibi witnesses that the breaking of the bread originally took place in silence). The curtain was finally closed after the dismissal of the faithful and it was behind the closed curtains that one consumed the remainder of the sacred species and did the ablutions. Therefore, the curtain was closed only during those times when nothing was actually happening in the progress of the Liturgy at the altar, or when the altar was not the focus of attention.

The Altar

According to Patriarch Ad-Duwaihy the altar signifies Christ and all the places where he resided: the manger in which he was born, the boat in the rear of which he slept, the mountain where he was transfigured, the cross on which he shed his blood, and the tomb in which he was laid.

The altar is erected in the sanctuary in front of the Bishop's throne. The altar is called altar, table, bema ("I enter your House O Lord, and I prostrate before your bema"), dome (that is, the nuptial chamber where the Church is the bride of Christ), throne (the altar represents the throne of Christ seated in the bosom of the Father), manger, sepulcher, etc.¹⁴

Altars were originally made of wood to symbolize the Cross, and also to be portable during times of persecution. At the Council of Nicea, the Fathers ordered altars made of stone, as was the tomb of Christ, and to signify the permanence of the Holy Sacrifice until the end of time. The altar should be rectangular because it is a place of repast.

The Fathers do not allow that the altar be attached to the wall but have ordained that it should stand independently. Thus the altar resembles the wood of the cross on which the Lord was raised. This

¹⁴ *Ibid.* 64, 81-2.

position of the altar enables processions to take place around it at its consecration, at the ordination of subdeacons, and at the burial of priests. So as not to render the sanctuary too narrow, it is ordered that there be an apse in the wall as one sees in the churches of the East.¹⁵

According to Patriarch Ad-Duwaihy there should be a cavity in the altar for the reserved Eucharist and a niche on the east side for the placing of relics. A vat should be placed on the south side nearby for purifications. There would be steps leading up to the altar on both the west and east sides.

The "*tableet*" is a small portable altar on which one places the gifts for consecration. It ought to be square. It could be of marble representing the sepulcher, but also of wood as is indicated in the third *hoosoyo* of its consecration: "The altar which is being consecrated signifies the wood on which the Lord has been crucified and the tree of life which was formerly planted in the midst of Eden. The altar which is consecrated now has been symbolized by the sepulcher in which Emmanuel was placed in ineffable splendor and glory. As the Savior reposed in the sepulcher for three days, so on these altars which are now consecrated, one places the Body of God, Word incarnate, and his blood."¹⁶

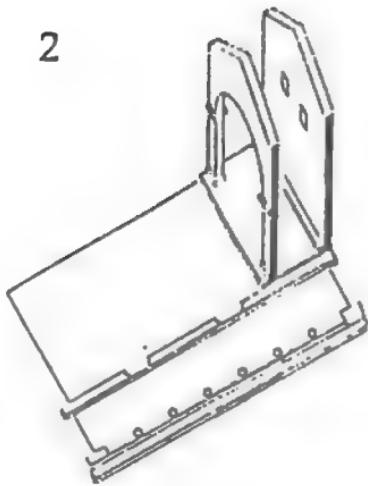
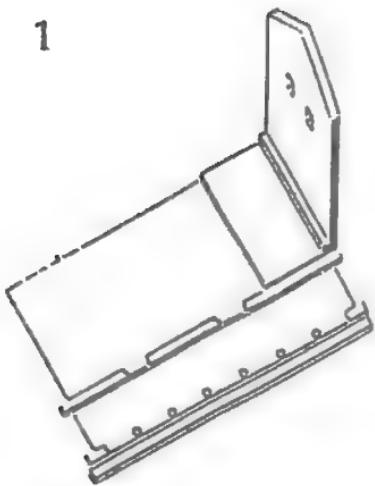
The Bema

The bema was often a U-shaped structure found in the naves of some churches in the Syriac region extending from Antioch to Mesopotamia. The open side of the "U" faced east. On the "U" was a curved bench, and in the center was often a small altar meant to hold the gospel and cross, and called "Golgatha."¹⁷ At the east end were two pulpits for the scriptural readings. The origins of the bema can be traced to the synagogue, which had a platform for the reading of the scriptures. The term bema has various meanings in different

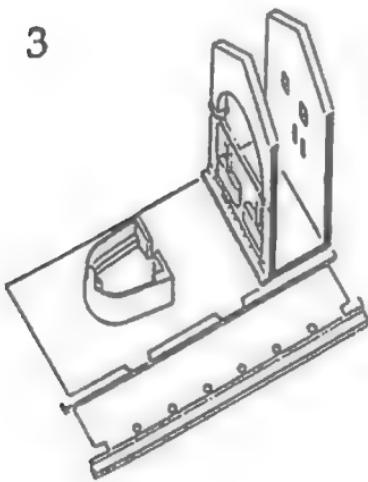
¹⁵ *Ibid.*, 83.

¹⁶ *Ibid.*, 84.

¹⁷ Robert Taft, "On the Use of the Bema in the East-Syrian Liturgy," *Eastern Churches Review*, 3 (1970): 30.

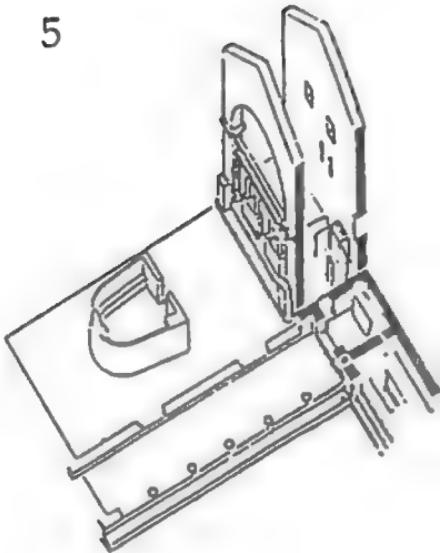
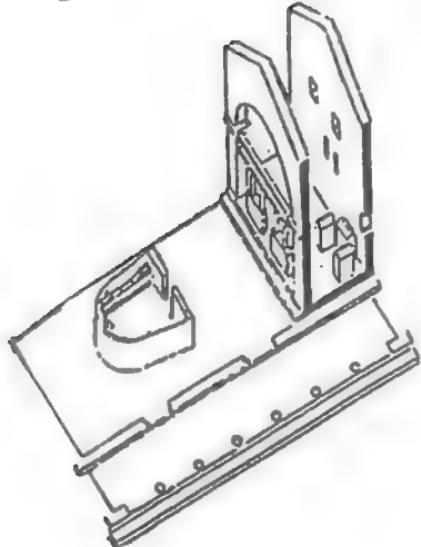


0 10 m.



Church of Qirqbize

(G. Tchalenko, Villages Antiques de la Syrie du Nord , Volume 2)



1. Undivided hall with a platform raised one step at the east end: early 4th century.
2. In the middle of the fourth century, a triumphal arch is added to divide this platform from the nave.
3. In the fifth century, the sanctuary is raised another step, a chancel with one central door is added, as well as a sanctuary curtain. It is at this time that a bema is built in the center of the nave.
4. In the mid fifth century, the sanctuary is closed off by a three-door chancel. Installation of three reliquaries at the south-east corner of the sanctuary.
5. Addition of two more reliquaries on the steps of the triumphal arch: sixth century.

(G. Tchalenko, *Villages Antiques de la Syrie du Nord*, Volume 2)

places and traditions. We have noted above that it sometimes referred to the altar. However, we understand it here as referring to the platform in the nave's center occupied by the presiding clergy during the Liturgy of the Word and where the scripture readings took place.

The oldest reference to the bema is from the Synod of Seleucia-Ctesiphon (410) which states that "on Sunday, in the presence of the bishop, the archdeacon will proclaim the *karozuta* (proclamation, litany) in the bema of the *karozuta* of the deacons, and he will read the gospel." The bishop is seated on his throne (the location of which is not indicated). The "Apostle" [Paul] is also read from the bema.¹⁸ The use of the bema is also cited by Severus of Antioch (519), and is mentioned in many liturgical documents.

In describing some East Syrian churches and their bema, Robert Taft notes that the sanctuary was raised above the level of the nave and was entered through a great central door. Before the sanctuary doors, there was also a platform, the *qestroma*, that extended from the sanctuary out into the nave. The choir occupied part of the *qestroma*. A narrow walk-way, the *bet-sqagona*, went down the nave's center, connecting the *qestroma* to the bema. Besides containing the bishop's throne, in the center of the bema was the "Golgatha." To the right and left were two elevated pulpits of equal height for Old and New Testament readings.¹⁹

At the beginning of the Liturgy the clergy process from the sanctuary to the bema. At the end of the Liturgy of the Word the clergy process from the bema and enter the sanctuary for the *Anaphora*, after the gifts have been placed on the altar. Robert Taft adds that one of the two officiating deacons returns to the bema to direct the people during the *Anaphora*, re-entering the sanctuary only at communion. At communion time the *sahhare* ('vigilers') mount the

¹⁸ R. Taft, "Some Notes on the Bema in the East and West Syrian Traditions," *Orientalia Christiana Periodica* 34 (1968): 331.

¹⁹ *Ibid.* 333-35.

bema to chant the communion antiphon, which is called even today the 'onita d-bem' ("response of the bema.")²⁰

According to Taft churches with bemas were also to be found in the West Syriac region around Antioch, Hama, and ancient Apamea. In these churches there was no *sqaqona* and no "Golgotha." The bema is located in the center of the main nave, often closer to the back or west wall of the church than to the sanctuary. Since there was no bishop's throne on the bema in this area, Taft raises the question as to whether the bishop presided from there, or was the bema only a place for the chanters to intone the liturgical chants and for the deacons and lesser clergy to ascend for the litanies, proclamations and readings.²¹

Taft cites G. Tchalenko regarding the successive stages of liturgical development in the ancient church of Qirqbize. Early in the fourth century the church was an undivided hall with a platform raised one step at the east end. In the mid-fourth century a triumphal arch is added to divide this platform from the nave. In the beginning of the fifth century, the sanctuary is raised another step, a chancel with one central door is added, as well as a sanctuary curtain. It is at this time that the bema is built in the center of the nave. In the mid-fifth century, the sanctuary is closed off by a three-door chancel.²²

In the South Syrian region, there is no evidence of this type of bema arrangement, but rather the throne and circular bench is in the apse, with an ambo extending from the sanctuary area into the nave. The ancient documents of the Antiochene tradition, both Greek and Syriac, place the altar, throne and *synthronon* (circular bench) in the east end of the church.²³

²⁰ *Ibid.*, 335-37.

²¹ *Ibid.*, 340-44.

²² *Ibid.*, 347. See: G. Tchalenko, *Villages antiques de la Syrie du Nord*, (Paris, 1953-8) 3 volumes).

²³ *Ibid.*, 348-51.

The meaning of the bema is liturgically significant. It serves to distinguish clearly the Liturgy of the Word from the Liturgy of the Eucharist. By having the clergy in the center of the nave among the people, it signified that all Christians are equal before the reading and preaching of the Word. Robert Taft adds that it is the Word of God, and not any human minister, who is the protagonist of the Liturgy of the Word. The special function of the bishop is to preside and, as representative of the gathering, to sum up in prayer their petitions.²⁴ The bema also served to stress that the assembly was a full participant in the celebration of the liturgy.

In summary, evidence of bemas of different types have been found in both the Eastern and Western regions of the Syriac world. However, only some churches and not all had bemas, and there is no consensus as to how widespread the use of the bema was among Maronite churches. However, in the introduction of the Maronite Missal (*Book of Qurbano*) of 1992, Archbishop Boutros Gemayel observes that in the past the Service of the Word took place at the bema. When one considers the profound liturgical meaning of the bema, its restoration should be given serious consideration.

Candles

Candles are usually a sign of magnificence and honor. According to Patriarch Ad-Duwaihy since all sacraments of the Church give those who receive them heavenly grace, the Church has ordained that the priest who administers them be accompanied with a lighted candle. In the Divine Liturgy which celebrates Christ, the author of grace, there are to be at least two lighted candles to symbolize Christ as the light of the world.

We do not know when candles began to be used on the altar. There is no manuscript evidence of candles being placed on the altar before the sixteenth century. However, this is only a negative argument from silence and there are several indications of a much earlier date. We do know that the sanctuary lamp was in use from

²⁴ Taft, "The Bema...," 35.

ancient times and also that candles were placed in front of the doors of the sanctuary.²⁵ Ad-Duwaihy says that the Maronite priests in concelebration around the altar carry candles reflecting the reference in the Book of Revelation to twenty-four elders in white robes surrounding the throne of the Lamb. Christ also told his disciples: "You are the light of the world."

According to tradition, when the deacon brought the bread to the celebrant, he should carry a candle. The deacon should carry a candle from the beginning of Liturgy, incline his head before the holy mysteries and implore God's mercy and pardon. The deacon himself in his life ought to be as a lighted candle. Subdeacons carry lighted candles because at the ordination they declare before the assembly: "I am as a blessed olive tree in the house of the Lord for peace and upbuilding of the holy church." Also, a part of the ritual of the ordination to subdeacon involves the lighting and extinguishing of a candle as one of the symbols of office.

Candles are also lit at the reading of the Gospels, at the end of the Liturgy, in processions, before icons of the saints on their feasts days, at funerals, at the entry of prelates into the church, at great feasts, and in other circumstances.²⁶

Regarding sanctuary lamps, the fourth canon of the *Apostolic Constitutions* ordained that lighted lamps should be maintained in the churches when it stated: "Nothing should be on the altar at the time of sacrifice but bread, wine, the oil of the lamp, and incense. The other fruits sent to the bishop or priests are not placed on the altar."²⁷

The Burning of Incense

Regarding the use of incense in general, St. Ephrem in his *Hymns* (ca. 363) speaks of incense as a sign of atonement or a covering for sins. Other Syriac texts from the fifth to the eighth

²⁵ Boutros Gemayel, *Avant-Messe Maronite*, (*Orientalia Christiana Analecta* no. 174): Rome: Pont. Institutum Orientalium Studiorum, 1965: 266-7.

²⁶ Ad-Duwaihy, *op. cit.*, 94-96.

²⁷ *Ibid.*, 97.

centuries indicate the acceptance of the same idea of incense as a sin offering. On the other hand, in the West the burning of incense had rather the idea of an honorific use of sweetening the air before the Bishop and the Gospel in procession.²⁸

According to Patriarch Ad-Duwaihy incense dissipates bad odors. It gives more respect to the divine cult and makes its place more venerable. The odor of incense vivifies the blood, rejoices the heart, opens those whose spirit is closed, and puts balm on the soul. It symbolizes the total sacrifice of Christ. According to Ephesians: "Follow the way of love, even as Christ has loved you. He gave himself for us as an offering to God, a gift of pleasing fragrance."
(5,2) Ad-Duwaihy tends to interpret the use of incense in a positive sense, namely, as representing the purity of one's sacrifice, as was the sacrifice of Christ.²⁹

The Maronite Missal

We have Maronite manuscripts of the Missal that date from 1454 to the first printing of the Maronite Missal in 1594. In fact, the structure of the Liturgy of the Word as it is found in the first printed Missal is already given in the manuscript of 1509.³⁰

The first edition of the Maronite Missal was printed at Rome in 1592-94. Those who worked on this edition are guilty of serious interference into Maronite tradition. Thomas Terracina, O.P. changed the words of institution, which in the manuscripts varied from *anaphora* to *anaphora*, into a translation of the words of institution found in the Roman Missal. Also, the *epiclesis* (the invoking of the Holy Spirit on the gifts) was mutilated: the celebrant no longer asks that the Holy Spirit be sent on the bread and wine to transform them into the Body and Blood of Christ, but rather to apply the effects of the Eucharistic sacrament to the faithful. Also, at fault in departing from Maronite tradition were the Maronite students in Rome,

²⁸ Dix, *op. cit.*, 428.

²⁹ Ad-Duwaihy, *op. cit.*, 99-101.

³⁰ Gemayel, *op. cit.*, 87-88.

especially, George Amira, a future Patriarch, and John Hesronita. The Patriarch first forbade the use of this edition, but it was later permitted because of the lack of printing facilities in the East. As a reaction to the latinizing of the words of institution, however, the consecratory formulas of the manuscript Missals continued to be used in Lebanon for a long time. In this first edition of the Missal, there were fourteen *anaphoras* and the *Anaphora* of St. Sixtus is the first listed among the *anaphoras*.

Also found in the first edition was the *anaphora* entitled *Third Peter (Sharar)*. It was not included in the later editions. In the oldest manuscript Missals we have, *Sharar* is first listed among the *anaphoras*.³¹

A second edition was printed in Rome in 1716 under the guidance of Andrew Scandar. Included among the *anaphoras* was one called the *Anaphora of the Roman Church*. Its prayers were composed by Scandar on the pattern of the Canon of the Roman Mass and adapted according to the structure of the *Anaphora of the Twelve Apostles*. Also included was the *Liturgy of the Pre-Sanctified*. Formerly, the Maronites had had a *Liturgy of the Pre-Sanctified* which was celebrated on all the days of Lent except Saturdays and Sundays. It had fallen into disuse for a long time without leaving any traces in the liturgical books. It was now the desire in imitation of the Roman rite to have a *Liturgy of the Pre-Sanctified* only for Good Friday. As the basis for constructing this liturgy, the prayers of the *Anaphora of Sharar* and, not the now unavailable ancient *Liturgy of the Pre-Sanctified*, were used. The *Anaphora of Sharar* itself was suppressed in this edition.

There is a third Roman edition printed in 1762-63. It contained only nine *anaphoras*. The *Anaphora of Second Peter* was the first listed. All remaining editions were printed in Lebanon, first at the Monastery of Qozhaya in 1816, 1838, 1855, and 1872, and then at Beyrouth in 1888 and 1908. All these editions followed the

³¹ M. Hayek, *op. cit.*, 65-66.

text of the second Roman edition. The 1888 edition was produced by Archbishop Debs who placed the *Anaphora of the Roman Church* first.

An edition was printed by the Lebanese Missionary Fathers of Junieh in 1959. It replaced the texts written in *Karshuni* (Arabic written in Syriac letters) with Arabic. It never received official approval.

In 1972 a one-year experimental text of the Maronite liturgy was proposed by the Sacred Congregation for the Eastern Churches. It attempted to reform thoroughly the liturgy according to its ancient traditions. Only one *anaphora* was included, that of the *Twelve Apostles*. An experimental text which is not as radical in its reform as the Roman proposal was advocated by the Maronite Patriarch in 1973. It preserved the words of institution according to the Roman rite.

Extensive Missal and liturgical reform was done in the then Diocese of St. Maron -- U.S.A. In 1976 a Lectionary in English was published containing the Liturgy of the Word with proper *hoosoyos* (prayers of forgiveness) for every Sunday and feast of Our Lord throughout the year. It also contained proper Scripture readings for every day of the year. In 1978 an *Anaphora* book containing fourteen *anaphoras* was published. And, in 1980 a *Fenqitho* containing the Liturgy of the Word for the various feasts of the year and two additional *anaphoras* was printed. Accompanying these publications were liturgical booklets for the use of the faithful. These were codified in 1982 into a three-volume series, containing the Liturgy of the Word and *Anaphoras* for the whole liturgical year.

A significant milestone was reached in 1992 when a new edition of the Maronite Missal was officially promulgated by Maronite Patriarch Nasrallah Peter Cardinal Sfeir. It bears the title: *The Book of Offering (Qurbono) According to the Tradition of the Antiochene Syriac Maronite Church*. This new edition contains the Service of the Word for the Sundays and Major Feast days of the

Liturgical Year, and the Common for Sundays and weekdays. It contains six *anaphoras*: *Twelve Apostles, St. Peter, St. James, St. John, St. Mark, and St. Sixtus*. The *Anaphora of the Twelve Apostles* is listed first. Also, promulgated were a Book of Gospels, and a Book of Epistles.

Chapter 3

Preparation and Service of the Word

Historical Origins

In simplest terms, we can speak of the Divine Liturgy as made up of two parts: the Service of the Word and the Service of the Eucharist. Originally, the Services of the Word and the Eucharist were separable, and either could be and frequently was held without the other. (Although they were celebrated together as early as the time of St. Justin in the second century.) From the fourth century onwards the two were gradually fused, until they came everywhere to be considered inseparable parts of a single rite.³²

The Jewish synagogue service which was the root from which the Service of the Word sprang, consisted of public readings from the Scripture, the singing of psalms, a sermon and a number of set prayers. In all Christian churches from the earliest time that we have definite evidence, these prayers were universally placed last, after the homily, and have remained there ever since.³³

The outline of the ancient Christian Service of the Word was something like this. First, there was an opening greeting by the celebrant and a reply by the congregation. The greeting was usually: "The Lord be with you" or "Peace be with you," which was originally a Jewish greeting. Second, this was followed by Scriptural readings which were interspersed with Psalmody. A part was usually reserved for the whole congregation to join in as a chorus with a simple refrain. There were solos and chorus, and the signal for the people's refrain was the cantor's cry: Alleluia. Third, the Scriptural readings were followed by a homily. Fourth, the catechumens and those who did not belong were then dismissed. Fifth, intercessory prayers were

³² Dix, *op. cit.*, 36.

³³ *Ibid.*, 37.

offered for the faithful, and finally sixth, the faithful were dismissed.³⁴

We can list the parts as follows:

- 1) Greeting
- 2) Scriptural Readings
- 3) Interspersed Psalmody
- 4) Homily
- 5) Dismissal of Catechumens
- 6) Prayer of the Faithful
- 7) Dismissal of the Faithful

As time went on, certain significant changes took place. Rather than being a separate service, the Service of the Word became more and more joined to the Eucharist. The intercessions for the faithful (before the dismissal) were transferred to the Eucharistic prayer. Also, since the Service of the Word itself as it came from the synagogue was unnecessarily abrupt in its opening, it would be subject to lengthening. Furthermore, because catechumens had been in attendance, elements of worship such as vocal praise and prayer (which only the faithful should offer) had been kept at a minimum. However, with the decline of the catechumenate, attempts were made to remedy these deficiencies. This was done by adding an introduction to the old nucleus, of a more directly worshipful character than the old conditions had allowed.³⁵

One of the practices introduced at the beginning of the Liturgy of the Word in Syria in the fifth and sixth centuries was that of incensing. As we have noted above, in the East incensing was seen primarily as an offering and propitiation for sins. The first

³⁴ *Ibid.*, 38, 434.

³⁵ *Ibid.*, 443.

description of incensing as a preliminary to the liturgy is found in the writings of Pseudo-Dionysius the Areopagite (ca. 485). He states:

The hierarch having ended a sacred prayer (perhaps a personal invocation) before the divine altar begins by incensing there and goes throughout the whole enclosure of the sacred edifice. And returned once more to the holy altar, he begins the sacred melody of psalms, the whole well-ordered ecclesiastical array chanting along with him the holy psalmic song. (On the Ecclesiastical Hierarchy, III, 2)

At Constantinople, preliminary incensing was performed by the deacon and not by the bishop as in the East, because the Greek bishop continued to enter the Church only during the entrance chant -- the practice of incensing, gotten from the East, was only prefixed to it. Roughly speaking, this preliminary incensing had been incorporated into all the Eastern rites but one before 600 A.D. Curiously enough, the East Syrian Rite of Edessa had no incensing.³⁶

B. Gemayel cites a document published by Rahmani (*Studia Syriaca*, 1908) that dates from the sixth century and betrays an Antiochene milieu. It describes the entry of a Bishop into a town. At his coming to the town and to the Church itself the Bishop is welcomed by the faithful. The deacon intones a *koruzuto* (proclamation). The people respond: Have Mercy on us, Lord, and the Bishop burns incense.³⁷

Besides incensing and chanting of psalms, a third practice which was to be found at Constantinople was the addition of a prose hymn which is known as the *Trisagion* (i.e., Holy God, Holy Mighty

³⁶ *Ibid.*, 444-45.

³⁷ B. Gemayel, *Avant-Messe Maronite*, *Orientalia Christiana Analecta* No. 174 (Rome: Pont. Institutum Orientalium Studiorum, 1965): 153. See also: G. Khouri-Sarkis, "Réception d'un évêque syrien au vi^e siècle," *L'Orient Syrien*, 2 (1957): 137 ff. Fr. Daou claims that the document is Maronite. (see: *History of the Maronites* (in Arabic), 2: 75.

One...). It had been inserted in the liturgy at Constantinople between 430-450 and had been adopted by Antioch before 471 A.D.³⁸

A fourth practice was the introduction of a *sedro* of incense. B. Gemayel cites John of Dara (d. 847) in his commentary on Pseudo-Dionysius as indicating that along with the incensing there was a *sedro* of incense. We will explain the term *sedro* later; however, in simple terms it is a prayer of penitence and intercession. Gemayel comments that this is the first time we have mention of a *sedro*. He concludes that we are sure that in the ninth century the *sedro* of incense already existed in the Jacobite Service of the Word.³⁹ John of Dara also identifies the Psalms that are sung as: Psalm 51 (or 40; 50).

For Gemayel, according to early Jacobite documents, the first part of the Liturgy comprised the entry of the clergy into the Church, an initial incensing of the place of cult and the assembly accompanied by a preparatory penitential rite and followed by the chanting of the *Trisagion*.⁴⁰

Therefore, by the ninth century, the Service of the Word had developed into the following form:

Before the 5th century

1) Greeting

2) Scriptural Readings

5th to 9th century

1) Greeting

2) Psalm 51

3) Incensing and
Hoosoyo (sedro)

4) *Trisagion*

5) Scriptural Readings

³⁸ In East Syria there was added the singing of a group of Psalms before the Scriptural readings. These Psalms survive in the *marmitha* psalms of the present East Syrian rite.

³⁹ *Ibid.*, 155-56.

⁴⁰ *Ibid.*, 159.

3) Interspersed Psalmody	6) Interspersed Psalmody
4) Homily	7) Homily
5) Dismissal of Catechumens	
6) Prayer of the Faithful	8) Prayer of the Faithful

**The Book of Direction (*Kitab al Huda*)
on the Celebration of the Liturgy**

The Maronite *Book of Direction* (*Kitab al Huda*) dates perhaps to the middle of the eleventh century. It is composed of two sections. The first thirteen chapters deal with doctrine, morality, and liturgy; while the latter forty-four chapters reproduce previous juridical sources. It is a major source in determining the ancient practice of the Maronite Church.

The *Book of Direction* informs us that the "*Qurban*" (Eucharist) should be consecrated each Sunday at the "third and sixth hour," and that on Friday it should take place at the "sixth and ninth hour," which is between noon and evening prayer. On Wednesday, one celebrates the *qurban* at the "sixth and ninth hour." The bread ought to be leavened, not unleavened.⁴¹

The Eucharist is also offered on all feast days, commemorations of the saints, anniversaries of the Fathers and superiors, and for the souls of the deceased on the third day as well as other anniversaries. It is praiseworthy to offer the Eucharist every day.⁴²

Every Christian believing in Christ, clothed by Holy Baptism, ought to offer for his soul a *qurban* to the Lord, that his name be

⁴¹ Emmanuel Khoury, "Les Canons sur l'Eucharistie dans *Kitab al-Huda*," *Melto*, 2: 252.

⁴² *Ibid.* 254.

exalted, for it is the best means by which Christians are able to approach the Creator.⁴³

The *Book of Direction* also advises: if anyone sins by error or omission, it is necessary to offer a *qurban*. The priest will offer it for him and ask pardon for him at the holy altar.⁴⁴

Whoever wishes to receive the pure Body of Christ ought by pure fast to purify his body from all interior and exterior impurities and of all eating and drinking. He ought to be fasting of mouth and body. His spirit ought to be occupied with the reception of the great and awesome gift so that he be worthy of its reception.⁴⁵

Only those who have fasted ought to receive the Eucharist, and those who have fasted with the intention of receiving. The Eucharist ought not to be given to one who has committed a sin that day, nor to a fool who has lost his reason, nor one possessed, nor to one who has doubted his faith, nor to an unknown stranger unless one has been informed about him. The Eucharist is to be given to one of proven character, for one ought not to receive unworthily for his condemnation.⁴⁶

If someone quarrels with his companion and they injure each other, it is not permitted to either of them to receive the Eucharist that day, unless they have been reconciled and pardoned. If one has brought an accusation before a tribunal or one has taken an oath, neither is to receive the Eucharist that day.

The interior sins that break the fast are blasphemies, bad looks, theft, fornication, false oath, and calumny.⁴⁷

⁴³ Khoury, *art. cit.*, 258.

⁴⁴ Gemayel, *op. cit.*, 271.

⁴⁵ Khoury, *art. cit.*, 260.

⁴⁶ Khoury, *art. cit.*, 254.

⁴⁷ *Ibid.*, 268-70.

The *Book of Direction* cites the practice of Syrians, Jacobites, and Nestorians as favoring the reception of the Eucharist rather than abstaining from it. The ideal would be daily reception.

The Divine Liturgy

The Preparation of the Priest

Among the prayers of the private penitential preparation of the priest in the sacristy one can include the prayer of confession formerly recited at the foot of the altar in the pre-reform Missal. This prayer is unknown in the primitive manuscripts. In the sixteenth century manuscripts and in the first edition of the Missal, it appeared before the priest's vesting and the preparation of the gifts. The second edition of the Missal places it after the priest's vesting and preparation of the gifts, and at the foot of the altar. Gemayel believes that Andrew Scandar, who edited the second edition, wanted to imitate the *Confiteor* of the Roman Mass. On the other hand, this prayer is found in the other Eastern rites and goes back to the Antiochene liturgy of the ninth century as a private prayer of preparation.⁴⁸

The Preparation of the Gifts

The present practice is to prepare the gifts at a table in the sanctuary. This reflects the ancient Syriac and Maronite custom. It has the value of distinguishing the preparation of the gifts from the actual offertory which should take place after the Service of the Word. Originally, the preparation of the gifts took place at the *beit dyaqun* or *diakonikon* in the sacristy. The gifts were later brought in procession after the sending away of the catechumens. According to G. Khouri-Sarkis, there is no doubt that the offertory procession existed in the Syriac Church.

The Maronite *Liturgy of Sharar* seems to indicate that there was a procession of the gifts and entry of the sanctuary in the *pre-anaphora*, that is, immediately before the Service of the Eucharist.

⁴⁸ Gemayel, *op. cit.*, 277 ff.

The *onita* (or processional hymn) that follows the sending away of the catechumens clearly signals the transferal of gifts. Gemayel concludes that there are a number of indications that the Maronites did have an offertory procession and prayer immediately before the *anaphora*.⁴⁹

However, we have evidence that the placing of the gifts on the altar for the Maronites was moved from the *pre-anaphora* to the Service of the Word before the eleventh century. The *Book of Direction* (11th cent.) allows deacons to prepare the gifts at the altar at the beginning of the Service of the Word.

On the other hand, M. Hayek questions whether the Maronites ever did have an offertory procession, citing sixth century evidence mentioned below which seems to indicate that the gifts were prepared at the altar. He claims that the processional hymn which speaks of the gifts being carried in procession cannot be used as evidence to the contrary because it is not Maronite in origin.⁵⁰

One concludes that the preparation of the gifts was merely that, a preparation, which took place before the Service of the Word began, and did not involve offertory prayers. However, as time went on, the number of adult catechumens lessened and the practice of concelebration diminished. Rather than taking place in the sacristy, it seems that the actual preparation of the gifts was done not only in the sanctuary but at the altar itself. An indication of this is seen in the sixth century canons of John of Tella Mauzelat which address the deacon as follows: "When the priest tells you to prepare and dispose the holy table, enter the sanctuary..." This idea is also found in the canons of John bar Cursos.⁵¹

After the dismissal of the catechumens and those who would not participate in the Eucharist, the curtains inclosing the altar were

⁴⁹ Gemayel, *op. cit.*, 240, 230, 200.

⁵⁰ M. Hayek, *Liturgie Maronite*, (Paris: Mame, 1963): 175.

⁵¹ G. Khouri-Sarkis, "Notes sur l'anaphore syriaque de s. Jacques," *L'Orient Syrien*, 7 (1962): 287-88.

opened and the celebrant and his assistants entered. The gifts had already been prepared behind the closed curtain. Moses bar Kepha (d. 903) speaks of the procession of the gifts from the altar to the altar. Denys bar Salibi (1171) in his *Expositio Liturgica* speaks of a preparation at the altar.⁵²

Regarding the actual act of preparation, according to the manuscripts, the deacon presented bread to the celebrant who blessed it with a prayer. The celebrant chose the bread to be used and brought it to the altar saying: "As a lamb..."⁵³

The Maronite *Book of Direction* permits the deacon to place the bread and chalice on the altar and cover them with a veil at the beginning of the Liturgy. Also at the end of the Liturgy he is permitted to remove what remains of the Eucharist and return the items used for the celebration to their proper place.⁵⁴

Both according to the Maronites and the Syrians in general there is evidence that the celebrant prepared the gifts before vesting. For example, the Maronite synod of 1596 tried to suppress the practice of the clergy preparing the gifts and incensing before vesting. In addition, according to the ancient Maronite *Book of Direction* the deacon was permitted to prepare the gifts but not to offer them.

There was also an ancient practice of incensing the vessels during the preparation. Gemayel claims that this incensing originally took place in the *pre-anaphora*, when the gifts were brought in procession accompanied by the carrying of a candle and incense.⁵⁵

It is this witness of tradition that led the Commission formerly appointed by the Sacred Congregation for the Eastern Churches to conclude that this preparation of the gifts is purely ministerial in character and not sacerdotal. In fact, it was basically an act of

⁵² *Ibid.*, 289 ff.

⁵³ Gemayel, *op. cit.*, 270 ff.

⁵⁴ Khoury, *art. cit.*, 258.

⁵⁵ Gemayel, *op. cit.*, 268.

selecting bread and wine. The Commission in its proposal of reform recommended that this act be done at the credence table, that there be no blessings, and no prayer be offered for those who made the offering.⁵⁶ This same conclusion has been arrived at by the present Maronite Patriarchal Liturgical Commission.

The Lighting of the Church

While the celebrant is vesting, the candles are lit and the church lights are turned on by the deacon or a minor minister. An appropriate hymn of light is chanted by the congregation. Light is a symbol of the creative presence of God and Christ is the “Light of the World.”

The Entrance

The entrance includes the procession of the celebrant and his assisting ministers. It is accompanied by a psalm or hymn appropriate to the feast or liturgical event. At the entrance of the sanctuary, the celebrant intones the ancient hymn: “I have entered your house, O Lord ...”

The Service of the Word

The celebrant conducts the Service of the Word apart from the altar, which is similar to the ancient practice of conducting this part of the service at the bema in the nave of the Church. It also implies that the altar should be devoted exclusively to the Service of the Eucharist. The opening prayer reflects on the feast or liturgical event being celebrated.

(Diaconal Litany)

(As we have mentioned, in very ancient times, when the Bishop entered the town and Church there was the burning of incense and the accompanying diaconal litany to which the people responded. It is known as a *koruzuto* or proclamation. Patriarch Ad-Duwaihy

⁵⁶ Sacred Congregation for the Eastern Churches, *Liturgie Maronite* (Vatican: Polyglot Press, 1971): p. 50.

relates the litany to the burning of incense, and the litany as found in the diaconals ends by referring to the incense being burned. In the pre-reform Maronite Missal, the litany appears at the beginning of the Liturgy and again before Psalm 51 which is the more traditional place.⁵⁷ The litany does not appear in the Missal of 1992.)

Salutation of the Assembly

The greeting, "Peace be to the Church and her children," is found only as far back as sixteenth century manuscripts. However, as we have seen, the initial greeting by the Bishop or celebrant is very ancient in the tradition of Antioch.

Glory to God in the highest...

In the present Missal, the brief ancient doxology is used. In previous Maronite Missals, this hymn was quite elaborately constructed. It was composed of a doxology plus Psalmic verses: Ps 51, 15; Ps 141, 3-4; Ps 25, 6-7; Ps 93, 5; Ps 117, 1-2. The elaborate form goes back to the sixteenth century. Some of these elements are found in the Liturgies of the Chaldeans and the Melkite *Anaphora of St. James*.⁵⁸

(Psalm 51)

(As we have seen, this is one of the oldest segments of the Antiochene Service of the Word. It is found in all Maronite manuscripts at all periods. We have speculated that it could have been part of the Antiochene liturgy already in the ninth century. However, since both Psalm 51 and the *Sedro or Hoosoyo* are prayers of purification and forgiveness, the new Missal has sought to eliminate duplication.)

Sedro (Hoosoyo)

The *sedro* is a form of prayer proper to the Antiochene tradition. The term *sedro* in Syriac means: rank, series, order, or

⁵⁷ Gemayel, *op. cit.*, 286-88.

⁵⁸ Gemayel, *op. cit.*, 290-92.

phalanx. This prayer also bears the name *hoosoyo* (Syriac for atonement or pardon). The term *hoosoyo* was used in the Syriac *Peshitta* Old Testament as a translation of the Hebrew word for "mercy seat." It also had the meaning of "absolution" and "forgiveness." Syriac Christians applied the term to Christ himself.⁵⁹ It is composed of two clearly distinct parts: the preamble which is majestic and solemn, which the Syrians call *Proemion* (a transliteration from the Greek), and the *sedro* proper.

In its origins the *sedro* has roots in the Jewish synagogue service. It goes back to the Jewish sabbath service of apostolic times, especially the 18 *Benedictions* (*berakah* in Hebrew). The Sabbath prayer went as follows: To You, Our Lord God and God of our Fathers is fitting canticle and glory, jubilation and chant, force and power, splendor and grandeur, might, praise and majesty, sanctification and royalty, blessing and thanksgiving, now and at all times. This compares with the doxology that usually is found in the *proemion* (preface) of the *sedro* which states: May we be worthy to offer glory, recognition, homage, praise, good and incessant exaltation, always and at all times, to...

The *sedro* itself is divided into two parts, usually joined by such phrases as: "in consequence," "then Lord," "and now," etc. The first part is a prayer of praise and thanksgiving. It recalls the attributes of God and especially those attributes which the feast celebrated naturally evokes. It also recalls the benefits of God on his creatures, the graces that he has accorded in the past on man in such or such a determined circumstance, in order to petition for similar graces. The second part is a prayer of intercession in which the requests are ranged in order. The second part is a logical conclusion to the first. Since God has accorded to his creatures such grace in the past, one begs him to accord it again.

The idea of a series of requests is already found in the liturgies of the first two centuries, for example, in Clement of Rome's *Epistle*

⁵⁹ J. Amar, "The Syriac *Hoosoyo*: A Consideration of Narrative Techniques," *Diakonia*, 22 (1988-89): 158.

to the Corinthians and in St. Justin. This type of prayer was found in the Church of Jerusalem and was adopted in Antioch in the fourth or beginning of the fifth century, as witnessed in Book VIII of the *Apostolic Constitutions*. We can speculate that the practice of a recitation of requests could have led to the diaconal litany of the Byzantine rite.

Some speak of the *sedro* as containing five parts: introduction, *proemion*, *sedro*, *etro* (prayer of incense) and *hootomo* (literally "seal" or prayer of conclusion). Others speak of *proemion*, *sedro*, *qolo* ("voice" or "melody") and *hootomo*. Khouri-Sarkis claims that the two-part *sedro* is the authentic structure. If these additions are found in some hours of the Divine Office, they are lacking in others. Some *sedros* were composed by St. Ephrem (d. 373), others by Jacob Baradai (d. 578), but the greatest number are attributed to the Syrian Orthodox Patriarch John I of Antioch (631-48). One can see in them the influences of Edessa, but also the Aristotelian philosophy of Antioch.⁶⁰

The *sedro* is accompanied by incense which, as we have seen, symbolizes the theme of penitence.

In summary, the *sedro* or *hoosoyo* is a characteristic element of the Antiochene tradition. In addition to being a prayer of purification, it is a clear example of the catechetical role of the liturgy, and one of the main sources by which the faithful were instructed. The rather rich heritage of *sedros* that has been handed down to us provide us with our greatest source of Antiochene and Maronite liturgical theology.

(Second Sedro or *Ephramiat*)

(This *sedro* is commonly known by the Arabic term *Ephramiat*, which stands for hymns according to the meter of St. Ephrem. The first edition of the Missal contains six *ephramiat* which are composed either according to the meter of St. Ephrem, that is, seven syllables,

⁶⁰ G. Khouri-Sarkis, "Le Sedro dans l'Église Syrienne d'Antioche," *L'Orient Syrien*, I (1956): 88 ff.

or that of James of Saroug, that is, twelve syllables. The practice of versified *sedros* goes back to the eleventh century, but in fact many are of recent composition dating from the eighteenth and nineteenth centuries. Many *ephramiat* were composed by Bishop Abdallah Qaraali (d. 1742). One collection of these hymns was assembled by F. Chemali and printed in 1884 under the care of Archbishop Joseph Debs of Beyrouth. Therefore, besides the few *ephramiat* found in the former Missals, a separate book containing a large number of *ephramiat* is in use. Traditionally the clergy who concelebrated alternated the verses of these hymns, however, when there was a sole celebrant of the Divine Liturgy, the practice of alternating with the laity came into being. The present Missal does not include *ephremiat*.)

Trisagion

As we have indicated, the *Trisagion* ("Thrice Holy") has ancient origins in the Service of the Word. It is referred to in the Council of Chalcedon. It is part of the Service of the Word in the document of Rahmani (6th cent.), and in the writings of George of the Arabs (7th-8th cent.) and of Abraham Bar Lipheh (7th -8th cent.). It is found in all the Syriac manuscripts after the tenth century.

While originally used as a hymn of entrance and procession, the *Trisagion* in subsequent developments in the Liturgy was preceded by Psalms of penitence and *sedros*. Its traditional purpose seems to be that of a hymn celebrating the entrance of the Scriptures.

While many of the Eastern churches direct the *Trisagion* to the Trinity, in the Maronite tradition, the focus is on Christ, and on his divine and human natures.

The prayer after the *Trisagion* reinforces the theme of preparing for the proclamation of the Scriptures.

Psalmody, Scripture Readings, and Homily

As we have studied above, this is the most ancient section of the Service of the Word. Its origins go back to the Jewish synagogue service. Remnants of the interspersed Psalmody are found in the Maronite Missal. Prior to the first Scripture reading, the *mazmooro*, a dialogue is chanted between the priest and the congregation. After the Epistle, alleluias and *fetgomo*, a scriptural verse, are chanted.

Traditionally, there were several scriptural readings, numbering as many as six and taken from various sections of the Old and New Testament. According to their ordination, cantors are to read the Psalms, lectors, the books of the prophets, subdeacons, the books of Acts of the Apostles and the Catholic Epistles, deacons, the Epistles of St. Paul, and archdeacons, the Gospels.

Evidence of a Gospel procession and the burning of incense is seen in the diaconal announcement prior to the Gospel reading which makes specific reference to incense. The nature and length of the Gospel procession has varied during different periods of history. The new Missal has restored the Gospel procession.

The *korozuto* concluding the Service of the Word could be a remnant of the congregation's response to the dismissal of the faithful in the ancient Service of the Word.

Chapter 4

The Service of the Eucharist

Historical Sources

There are several sources which offer us an excellent historical background to the Antiochene and Maronite Eucharistic liturgies. A careful reading of these fourth and fifth century documents indicate that the Eucharistic liturgy of Antioch had already taken definite shape both regarding its form and content from that time. Alterations throughout succeeding centuries have been relatively minor with the exception of additions and embellishments found especially in the Greek version of the *Anaphora of St. James*.⁶¹

The historical sources to which we will refer often in this chapter are the following: the *Lectures* of St. Cyril of Jerusalem, the Catechetical writings of Theodore of Mopsuestia, the *Apostolic Constitutions*, and the writings of St. John Chrysostom while he was still at Antioch. While the final writing of the *Lectures* of Cyril (313-86) are attributed by some to his successor John (386-417), the setting is the year 347 where Cyril undertakes to explain to new converts during Easter week the meaning of the ceremonies. Cyril does not cite or rarely cites the text of the recited prayers. He contents himself with giving the general sense. The *Apostolic Constitutions* date from the end of the fourth or beginning of the fifth century. Their author,

⁶¹ We can make a few observations regarding the development of the *Anaphora of James*. As we have said, there was mutual borrowing and enriching between Jerusalem and Antioch up to the definitive stabilization in the fifth century of the *Anaphora* common to the two cities, known under the name of James. As the *Anaphora* exists today, we have two versions: one in Syriac and one in Greek. The Syriac version supposes an original Greek text, because a number of words and expressions are literal translations of Greek words and expressions. But, there are also a number of important typically Aramaic expressions which are inserted in the Greek *anaphora*.

By the eighth century the differences between the Syriac and Greek version had been accentuated, and by the thirteenth century, the primitive text of the Greek version was to be found in an ocean of new elements, of which certain had been borrowed from the Byzantine Liturgy or inspired by it (for example, numerous diaconal litanies), and other elements were composed by the Melkites themselves. (Khouri-Sarkis, "L'Anaphore Syriaque ...," 4: 406 ff.)

a Syrian who expressed himself in Greek, depended largely on former works, for example, the *Didache*, the *Didascalia of the Twelve Apostles*, and the *Apostolic Tradition* of Hippolytus. The liturgy described in the *Constitutions* while reflecting the liturgy of Antioch does not seem to have been practiced by a known Church. It might have been composed by the author for his own personal use or to serve as a model. The writings of Theodore of Mopsuestia (330-428) witness to both the practice of Mopsuestia and of Antioch which influenced that East Syrian Church. The writings of John Chrysostom before he left Antioch for Constantinople date from 386-98.

Pre-Anaphora

The term Pre-anaphora is used to describe the series of actions and prayers that immediately prepare for the Eucharsitic service. It includes the Creed, the transfer of the gifts, their offering and the incensing of the altar and the gifts.

The Creed

In the Eastern liturgies the Creed was introduced between the offertory and the *anaphora*. G. Dix observes that this insertion along with transferring the kiss of peace (which was originally a prelude to the offertory prayer) to this point has spoiled the continuity beginning with the procession of the gifts, then the offertory prayer, and leading to the *anaphora*. The new Maronite Missal has continued Maronite practice by inserting the Creed before the offertory procession and prayer.

The Creed itself is a sixth century innovation. In the monophysite troubles of the fifth century which followed upon the Council of Chalcedon (451), it became the policy of the monophysite party to refer to the Council of Nicea in order to slight the Emperor's Council of Chalcedon, which they rejected. The monophysite Patriarch, Peter the Fuller, in 473 instituted the custom of public recitation of the Nicene Creed at every offering of the Liturgy, an ostentatious act of deference toward the Council of Nicea, whose

teachings he declared the Chalcedonians had abandoned. The monophysites also succeeded in having the Creed introduced into the Byzantine Liturgy. Once the Catholic party regained power, it did not see how it could remove from the Liturgy this venerated Creed.⁶² The *Filioque* (referring to the insertion into the Creed that the Holy Spirit proceeds from the Father “*and the Son*”) entered officially into the Maronite recitation of the Creed in the first edition of the Missal and Diaconal.

Approach to the Altar

If we can presume that in antiquity the Service of the Word took place apart from the altar, then this approach would signal the beginning of the Service of the Eucharist.

Offertory Procession

The ancient sources give us various descriptions regarding the offertory procession. For example, Theodore of Mopsuestia states: “The deacons bring out bread on the paten and wine in the chalice. Other deacons spread linens on the altar, and there the oblation is arranged. Then the appointed deacons stand upon both sides and fan the air above the oblation in order to protect it from insects. Everyone is silent, praying quietly and watching what is being done.” (Mingana edition 85-88) The *Apostolic Constitutions* describe the offertory procession in similar terms.

The statement that everyone is silent is noteworthy and indicates the custom in the East of silent processions which are intended to indicate greater solemnity. Entrance chants developed first in Constantinople.

John Chrysostom refers to the curtain being drawn up symbolizing that heaven is opened on high and angels are descending (In Eph. 3,5). The reference to the curtain indicates the practice of the altar being covered with a curtain that was opened and closed at

⁶² Dix, *op. cit.*, 477, 486.

the appropriate times. The reference to heaven opening is found in a similar place in the Maronite liturgy today.

John Chrysostom also advises the congregation to tremble with awe at what will take place. In other writings he refers to the "awful" moment and to the "awe-inspiring" mysteries. This language of fear first appears in the writings of Cyril of Jerusalem and is not found in any previous writer treating the Eucharist. The idea of the awfulness of the Holy Mysteries soon became commonplace with Syrian writers, notably Chrysostom, from whom it passed into the Eastern liturgies.

The Syriac version of the *Anaphora of St. James* does not mention an offertory procession. As we have mentioned above, at a very early date the Antiochene practice was to prepare the gifts at the altar before the service begins. However, the Greek version of the *Anaphora of St. James* contains two offertory prayers proper after the kiss of peace, which might suggest that this was the original point of the offertory.⁶³ In the pre-reform Maronite Missal there is a processional hymn where the procession should occur but no rubric regarding a procession. The Vatican reform text of 1972 restores the offertory procession.

Offertory Prayers and Incensing

Having received the gifts, the celebrant offers them reciting an ancient offertory prayer. A prayer of commemoration follows, which also includes the general and particular intentions for which the gifts are being offered.

The altar and the gifts are incensed in preparation for the Eucharistic sacrifice. An appropriate hymn is chanted during the incensation.

⁶³ Dix, *op. cit.*, 476 note 1.

(Diaconal Admonition and Litany)

(At this point in the Greek version of the *Anaphora of St. James*, the deacon calls for attention. We may also note here that it is normal for the deacon to call for the attention of the community, because his role is to supervise and guide the community. Differing from the Byzantine tradition, the deacon never invites the celebrant to offer prayer, to make a gesture, or to give a blessing. Rather, the deacon usually asks for the celebrant's authorization; Bless, my Lord... ("Barekhmor" in Syriac). The *korozuto* or diaconal admonition is addressed only to the faithful (see: the writings of Moses bar Kepha and Denys bar Salibi). The term *korozuto* is broader in scope than the diaconal litany -- any diaconal proclamation is a *koro zuto*.⁶⁴

According to the ancient texts, the Deacon prays for the peace and tranquility of the world, for the Church, etc. John Chrysostom adds that petitions are made for the bishops, priests, kings, those in authority, for the earth and sea, for the air, and for the whole world (*In II Cor 2,8*). Prayers were also offered for the sick, those in mines, those in harsh slavery, and those possessed (*De incompreh., Dei nat. 3, 6*).

The present Maronite Missal does not include the Diaconal Litany.)

Prayers of Peace

In the Antiochene tradition, there were a set of three prayers of peace to be found in the Pre-anaphora. The prayers are not really part of the Eucharistic sacrifice, but they are included in the general notion. We can trace them as far back as the Patriarchate of Severus of Antioch (512-18) who knows of the "prayer of the veil." In a letter to the priest Thomas, James of Edessa (640-708) says: "The Fathers of Nicea after having ordered that the Creed be said by all the faithful in order to be sanctified in heart and lips, the doors being then closed,

⁶⁴ G. Khouri-Sarkis, "Notes sur l'anaphore syriaque de saint Jacques," *L'Orient Syrien*, 5 (1960): 1 ff.

we have the prayer of mystic peace, for the imposition of hands, and for the uncovering of the altar." But no canon of Nicea ever said this, rather the nineteenth canon of the Council of Laodicea which states that after the penitents have received the imposition of hands and departed, three prayers are said: one in a low voice, the second and third in a loud voice. The Syriac Fathers fixed the theme for these three prayers: the first asks God for peace; the second regards the imposition of hands and the third is of the veil. Since the *Anaphora of the Twelve Apostles* varies from this theme or structure, we reason that these prayers were introduced in that *Anaphora* before the theme was fixed. Also, in the Byzantine rite, the prayer of the veil gave way to the recitation of the Creed.⁶⁵

In the ancient texts, the *Anaphora* began with a prayer developing other themes. For example, Theodore of Mopsuestia says that the celebrant "continues with a prayer of thanksgiving for God's work of salvation and deliverance, and for the giving of the knowledge of these wonderful mysteries which are a remembrance of the ineffable gift he has bestowed upon us through his Passion. The celebrant also asks the grace of the Holy Spirit for himself that he be worthy to perform this service free from an evil conscience." (Mingana 88-89)

The *Apostolic Constitutions* also have the celebrant praying that "God look down upon His flock and deliver it from all ignorance and evil practice and grant that we may fear Thee in fear, love Thee with affection, and have reverence for Thy glory... Deliver them from every sickness, every infirmity, every offense, every injury and deceit...and make them worthy of everlasting life..." (8, 11, 2-6)

First Prayer of Peace

The theme of the first prayer (the prayer of peace) in many Syriac *anaphoras* is to ask for God's peace for the Church and her children. There is a deviation from the primitive idea which is clearly

⁶⁵ Khouri-Sarkis, "Notes sur...," 7 ff.; Khouri-Sarkis, "L'origine syrienne...," 7: 23.

expressed in the *Anaphora of St. James* and others. There, God is asked to purify us, to render us worthy to salute one another with a holy and divine kiss. (See: Moses bar Kepha)⁶⁶

Salutation

There follows the salutation: "Peace be with all of you." This salutation is not of a purely Christian origin. The Jews saluted each other in this way; also, Jesus, Paul, etc. This salutation is used every time the celebrant addresses the faithful. He should have his palm raised like a Roman salute. The salutation in this present place was introduced into the Liturgy before the *Commentary* of Moses bar Kepha.⁶⁷ John Chrysostom indicates that this greeting is also made when the Bishop ascends the throne, when he addresses the congregation, and when he prays for the congregation (*De S. Pentecoste 1,4*).

In the present Maronite Missal, the celebrant offers peace to the minister assisting him, and the deacon calls upon the congregation to exchange the gesture of peace.

Kiss of Peace

The kiss of peace itself is of Jewish origin. At the time of Christ, meals were preceded with a kiss of peace. There seems to be some confusion as to when the Offertory Procession took place in relation to the kiss of peace. According to Cyril of Jerusalem, the kiss seems to have been given after the gifts were brought to the altar; the Second Book of the *Apostolic Constitutions* seems to imply the gesture as occurring either during the bringing of the gifts or immediately afterwards; while the Eighth Book seems to imply that it was before the deacons placed the gifts; and John Chrysostom seems to say that it was at the same time as the bringing of the gifts. On the other hand, Severus of Antioch (512-19) seems to imply that the gifts are on the altar before the celebrant leaves the bema; and the

⁶⁶ Khouri-Sarkis, "Notes sur...," 12 ff.

⁶⁷ *Ibid.*, 15 ff.

canons of John bar Qursos (519-38) seem to say that the gifts are already on the altar before the celebrant begins the Service of the Eucharist.⁶⁸

We can speculate that at this time we are still in the period of transition. When the Liturgies of the Word and of the Eucharist were celebrated separately, the Liturgy of the Word normally ended with the kiss of peace. However as the Divine Liturgy took final shape, the kiss of peace takes place after the offertory procession and before the *anaphora*.

In former times, the kiss was given on the lips. Theodore of Mopsuestia states: "The priest, then, begins by giving peace and the Church crier, who is the deacon, shouts and orders all to give peace one unto another..." (M 92). The *Apostolic Constitutions* have the deacon say: "Salute one another with a holy kiss. The clergy kiss the bishop, the laymen kiss the laymen, the women kiss the women." (8, 11, 9). According to Khouri-Sarkis, when the priest is celebrating alone he kisses the veil three times.

In the pre-reform Missals, the Maronites did not give the kiss of peace after the prayer of peace, but in conformity with the nineteenth canon of Laodicea, they gave it after the prayer of the veil.

In the West Syrian rites, commemorations for the dead were made by the archdeacon or a venerable priest during the kiss of peace. Theodore of Mopsuestia witnesses to this action at this point in the liturgy. He says: "The names of the living and the dead who have passed away in the faith of Christ are then read from Church books, and it is clear that in the few of them who are mentioned, all the living and dead are implicitly mentioned". (Mingana 94) St. Ephrem refers to the *Book of Life*, and Pseudo-Dionysius puts the reading of the *Book of Life* after the kiss of peace. Moses bar Kepha (903) tells us that the *Book of Life* contained the names of the dead who had lived exemplary lives. The practice fell into disuse between the tenth and the eleventh centuries. In the East Syrian rite,

⁶⁸ *Ibid.*, 15 ff.

commemorations for the living and the dead were made by the deacon, during or soon after the transmission of the kiss of peace. On the other hand, in the Antiochene tradition we have the prayer of the Great Intercession, commemorating the living and the dead, said by the celebrant after the *Epiclesis*, and the diptychs recited by the deacon after the Great Intercession.

Khouri-Sarkis theorizes that we have a duplication, because originally the Rite of the Catechumens was sometimes separated from the Liturgy of the Faithful, and commemorations would be said at the conclusion of the Rite of the Catechumens. When the two services were fused, the *Book of Life* was saved for a dead period in the Liturgy, for example during the kiss of peace, and put there. Later, it was replaced by a hymn.⁶⁹

In the pre-reform Missals, the Maronites include a secret prayer regarding the giving of peace which is located between the prayer of peace and of the imposition of hands. It also conveys the idea of preparation of the priest to offer the sacrifice. This prayer is found in the ancient *Anaphora of Sharar*.

Prayer of Imposition of Hands

The second prayer is the prayer of imposition of hands. The Antiochene liturgy knows three impositions of hands: the first, before the Prayer of Praise and Thanksgiving; the second, before "Holy Things for the Holy;" and the third, before the dismissal. It is difficult to explain why an imposition of hands takes place here. It may be in symmetry with the imposition of hands at the end of the Liturgy, or it may be a remnant of the time when the Liturgy of the Word would be concluded separately from the Eucharist and each group was dismissed after an imposition of hands.⁷⁰

As we have indicated above, the *Anaphora of the Twelve Apostles* does not follow the theme of these three prayers. It has two

⁶⁹ *Ibid.*, 132 ff.

⁷⁰ *Ibid.*, 145 ff.

prayers of peace and a prayer of imposition of hands, but no prayer of the veil.

The actual imposition of hands disappeared by the tenth century. Since the celebrant had to turn around, it was difficult for him to remember the prayer of imposition of the various *anaphoras*.

Prayer of the Veil

The chalice veil is explicitly mentioned by Narsai, and by the sixth century in Jerusalem there was already a prayer for the veil. The veil originally covered the whole altar, and in West Syria the deacons lifted the veil and moved it up and down fluttering it like the wings of a dove while the priest recited a prayer. Since, in later times, the priest is usually alone at the altar, and since the prayer varies with each *anaphora*, the celebrant lifts the veil only after he has recited the prayer.

The practical use of the veil was to protect the gifts from insects, etc, by being extended over them during the procession and at the altar. On the other hand, John of Edessa developed a symbolic interpretation, for example, by commenting that the taking off of the veil was a sign that the gates of heaven are opened.

With liturgical evolution, the procession of the gifts disappeared little by little. (The preparation of the gifts at the altar hastened its disappearance.) As a result, the chalice veil became smaller and smaller. For example, smaller covers are mentioned by Denys bar Salibi (d.1171) in his *Expositio Liturgicae*.⁷¹

An interesting point is that while for the Syrians the altar at times symbolized the Trinity, it especially symbolized the tomb of Christ. (See: John Chrysostom, Theodore of Mopsuestia, Narsai, etc.) The gifts brought in procession are Christ himself being led to the tomb. Therefore, the chalice veil which covers the gifts symbolized the rock which covered the sepulcher. This explains the

⁷¹ Khouri-Sarkis, "L'origine syrienne...," 8: 11 ff.

prayer accompanying the lifting of the veil in the older Missals: "You are the firm rock..."

Anaphora

Anaphora comes from the Greek word meaning "to lift on high" or "elevate." Thus, we have the idea of "to offer" or "oblation." From this there derived a new meaning, that is, the text wherein the oblation takes place. (The Roman rite speaks of the canon of the Mass) *Anaphora* could also refer to the large veil which covers the oblations and the altar, that the deacons raise before the Eucharistic dialogue. It can further refer to the oblations themselves. It is used here to signify the Eucharistic prayer.

Pauline Blessing

This blessing, "May the Love of God the Father....," is part of the ancient form of the Antiochene Liturgy and comes from the end of Paul's Second Epistle to the Corinthians. In the ancient texts Theodore of Mopsuestia describes the priest praying: "The grace of Our Lord Jesus Christ, and the Love of the Holy Spirit be with you all." The people answer: "And also with you." The *Apostolic Constitutions* advise: "Let the high priest, therefore, praying by himself together with the priests, vested in shining garment and standing at the altar, make the sign of the cross upon his forehead with his hand and say: 'May the grace of almighty God and the love of Our Lord Jesus Christ and the communion of the Holy Spirit be with you all.'" (8, 12, 4)

Prayer of Praise and Thanksgiving

This prayer in the Maronite tradition bears the name of hagiology or "triumphal praise" -- the expression being taken from the preface of the *Anaphora of St. James* which is the model of the other *anaphoras*. Formerly, it was preceded by a secret prayer which prepares it. Another secret prayer follows it, which takes the "Holy, Holy, Holy ..." and applies it generally to each of the Divine Persons. While this prayer addresses the Father, the subsequent prayer

recapitulates the work of salvation in all of history since the fall of Adam.⁷² G. Dix claims that the mention of Eden and the Fall (e.g. in the *Anaphora of St. James*) is an Antiochene peculiarity, found only in the liturgies which derive from the Antiochene tradition.⁷³

The theme of this prayer and the prayer itself is found in all the early documents. Cyril of Jerusalem tells us that in this prayer mention is made of the heaven, earth and sea, of sun and moon, of stars and all creation, rational and non-rational, visible and invisible, of angels, archangels, virtues, dominations, principalities, powers, thrones, of the Cherubim with many faces. He adds that mention is made of the Seraphim, whom Isaiah saw standing around the throne of God, with two wings veiling their faces, two wings veiling their feet, and flying with two wings and saying: holy... (*Lecture 5, 6*).

The Liturgy of James has taken over Cyril's prayer of praise almost word for word, which in turn had been borrowed from the Egyptian tradition of Alexandria.⁷⁴

The *Apostolic Constitutions* have a rather long prayer of praise which after praising the Father and the Son makes a recital of the benefits of God to man. Beginning with the creation and man's fall, it summarizes the history of man, mentioning Abel, Cain, Seth, Enos, Enoch, Noah's salvation from the flood, Lot's deliverance from Sodom, Abraham, Melkisedech, Job, Isaac, Jacob, Joseph, the deliverance from Egypt under Moses, Aaron, and the entrance into the promised land. It closes with reference to the Cherubim and Seraphim. (8, 12, 6-27):

“Holy, Holy, Holy”

John Chrysostom in various writings portrays the faithful on earth as joined to the heavenly choir at the “Holy, Holy, Holy.” He states: “Above the armies of angels sing hymns of praise, below in the

⁷² M. Hayek, *op. cit.*, 181-82.

⁷³ G. Dix *op. cit.*, 204.

⁷⁴ *Ibid.*, 196.

Churches, the choirs of men exactly imitate them in the same doxology. Above the seraphim proclaim the thrice-holy hymn, below the gathering of men send up the same." (*In illud vidi Dominum* 1, 1).

Therefore, beyond the sensible appearances and earthly signs, there is an invisible reality which is realized. For Chrysostom, if the Eucharist is a sacrifice which is accomplished on earth, the reality which it contains is entirely celestial. "To assist at the altar is to assist at a celestial spectacle." While receiving earthly gifts, the altar brings about a an exchange between earth and heaven. While "fixed on earth, it is near the celestial throne."⁷⁵

After the Holy Prayer

Theodore of Mopsuestia tells us that after the congregation has quieted down, the priest continues: "Holy is the Father, holy also is the Son, and holy also is the Holy Spirit. He also recalls the grace of God manifested in the "economy" [the plan of salvation] which took place in Christ who became man for the salvation of the human race. He abolished the burden of the old law and the dominion of death. By his death and Resurrection he abolished death and promised communion with him in the happiness of the future benefits." (M 102-3) The *Apostolic Constitutions* have quite an embellished post-Holy prayer citing the sinful state of man and then giving a lengthy and detailed account of Christ's work of redemption up to and including his sitting at the right hand of his Father (8, 12, 28-34).

Words of Institution of the Eucharist

Until the reform of 1972, the words of institution of the Eucharist in the printed missals were a Syriac translation of the words found in the Roman rite. The traditional formulas found in the various *anaphoras* had been suppressed. The liturgical texts printed in the United States in English have restored the traditional formulas.

⁷⁵ J. LeCuyer, "La Théologie de l'anaphore selon les pères de l'école d'Antioche," *L'Orient Syrien*, 12 (1967): 392-93.

The new Maronite Missal has adopted the formula of the *Anaphora of the Twelve Apostles* as the standard text for all of the *Anaphoras*.

In the ancient texts, the *Apostolic Constitutions* give the following words of institution: "Being mindful, therefore, of those things which He endured for our sakes, we give Thee thanks, O God Almighty, not as we ought but as we are able, and fulfill His command. For on the night He was betrayed, He took bread in His holy and undefiled hands, and with eyes raised to Thee, His God and Father, He broke and gave to the disciples saying: This is the mystery of the new covenant; take of it, eat; this is My Body which is broken for many unto the remission of sins. In like manner, He mixed the chalice with wine and water, blessed it, and gave to them saying: Drink you all of this; this is My Blood which is shed for many unto remission of sin; do this in commemoration of me; for as often as you eat this bread and drink this chalice you show forth my death until I come" (8, 12, 35-37).

Theodore of Mopsuestia offers a commentary on the words of institution by saying that this service is performed to commemorate by stages the death of Christ Our Lord, and obtain therefrom an ineffable nourishment. From these things we derive a hope that is strong enough to lead us to participate in the future benefits. (M 103). John Chrysostom compares the power of the words of institution to the word of God at creation which gave our nature the power to procreate children (*De proditione Judae* 1, 6)⁷⁶

Anamnesis (Remembrance)

G. Dix takes note of the eschatological emphasis in the latter part of the *Anamnesis* prayer in the *Anaphora of St. James* which

⁷⁶ Some discussion has taken place over the fact that Cyril of Jerusalem omits the words of institution. Some commentators speculate that this is due to the fact that this *Lecture* follows immediately after Cyril's long exposition of the words of institution in his *Fourth Lecture*. Also, Cyril in this work does not usually give the text of the recited prayers but rather the general sense. Furthermore, a little later in the text Cyril implies that there has been an omission between the *Epiclesis* and the *Commemoration of the Living*.

represents the last judgment as actually taking place. Evidently, the Syriac tradition which understood the Eucharist as an anticipation of the second coming had not weakened when this prayer was composed.⁷⁷

A notable difference between the Byzantine *anaphoras* and the Antiochene ones is that the Byzantine *anamnesis* addresses the Father, while the Antiochene, except for the Greek version of James, addresses the Son. However, the Antiochene *anaphoras* return to the Father at the end of the *anamnesis* with a genial transition: "...and by you, and with you (your Church and your people) ask your Father saying..."⁷⁸

In the Antiochene rite, the *anamnesis* is followed by a fixed dialogue between the celebrant and the faithful, involving prayers of thanksgiving. Liturgists find difficulty in explaining the origin and sense of this dialogue at this point in the Liturgy.⁷⁹

The *Apostolic Constitutions* include an *anamnesis* which is very similar to the text we have in the liturgy today. It prays: "Being mindful, therefore, of His passion and death and resurrection and ascension into the heavens, and His future second coming in which He will come with glory and power to judge the living and the dead and to reward everyone according to his works..." (8, 12, 38-39).

Epiclesis (Invocation)

In the view of the Eastern rites, the *anaphora* is a continuous prayer during which through the action of each member of the Trinity the bread and wine are rendered the Body and Blood of Christ. God the Father is addressed in the prayer of praise and thanksgiving, the words of institution refer to the Son, and the Holy Spirit is invoked at the *Epiclesis*. Especially in the Antiochene Church, all works of Divine Power are attributed to the Holy Spirit. There is an *Epiclesis*

⁷⁷ Dix, *op. cit.*, 205.

⁷⁸ Khouri-Sarkis, "L'origine..." 7: 44.

⁷⁹ Sacred Congregation, *op. cit.*, 60.

in the blessing of the water of Baptism where the Holy Spirit is called to sanctify the water with divine power; and an *Epiclesis* at the consecration of Chrism where the Holy Spirit is called upon. An *Epiclesis* is found in all the mysteries (sacraments). It is in this context that we must view the *Epiclesis* during the Eucharistic prayer. The consecration of the gifts is brought to its conclusion when the Holy Spirit comes down upon them. As at the Annunciation, at the Baptism in the Jordan, and especially at Pentecost, the Spirit renders witness that Christ is the Son of God.

All ancient documents witness to the *Epiclesis*. St. Cyril writes: "Then having sanctified ourselves by these spiritual hymns, we beseech the benevolent God to send forth the Holy Spirit upon the laid out gifts so that He may make the bread the Body of Christ and the wine the Blood of Christ" (*Lecture 5, 7*). Theodore of Mopsuestia states that "the Holy Spirit is called that he may descend and that grace may come therefrom upon the bread and wine that are laid (on the altar) so that they be seen to be truly the body and blood of our Lord." (*M 104*). The *Apostolic Constitutions* say of the Holy Spirit "...that he may show this bread to be the Body of Thy Christ and this chalice the Blood of Thy Christ..." (*8, 12, 39*).

Invocation on the People

The Holy Spirit is called upon all those present that he may purify them so that they may be worthy to receive communion. The *Apostolic Constitutions* pray "that the partakers may be strengthened unto piety, may obtain the remission of sin, and may be delivered from the devil."

Therefore, the invocation of the Holy Spirit on the people conveys with it the power to forgive the sins of the assembly. This theme will be repeated in succeeding prayers in the *anaphora*. This complements another constant theme in the Liturgy, namely, that the Eucharistic sacrifice is for the forgiveness of sins.

Great Intercession

There is some divergence of opinion about the place of the Intercession. The Chaldean *anaphoras* situate the Intercession before the *Epiclesis*. (See: the 17th Homily of Narsai and the *Anaphora of Sharar*). Other *anaphoras* place it after the *Epiclesis*. The latter is true of all Maronite *anaphoras* except *Sharar*. In this position, we can reason that the Intercession is an extension of the second part of the *Epiclesis* which calls the Holy Spirit to extend the fruits of the Eucharist on the assembly.⁸⁰

This section usually contains twelve intercessions, six silent and six aloud. The *Anaphora of the Twelve Apostles* has four intercessions that were condensed into one secret prayer. Following the schema of the Coptic *Anaphora of Basil* going back to the fourth century, the intercessions are first for the living, all the living and those related to the living, that is: this place, this Church, the fruits of the earth, etc., then the dead: among whom are listed the Blessed Mother and the saints. All the Antiochene *anaphoras* and especially *Twelve Apostles* follow this schema.⁸¹

St. Cyril informs us: "...over that sacrifice of propitiation we entreat God for the common peace of the churches, for the welfare of the world, for kings, for soldiers and allies, for the sick, for the afflicted, and in a word for all who need help we all pray and offer this sacrifice. Then we commemorate also those who have fallen asleep before us, in the first place patriarchs, prophets, apostles, and martyrs, that at their prayers and intercessions God may receive our prayer, and then for the holy fathers and bishops who have fallen asleep before us and in a word for all who have fallen asleep among us." (*Lecture 5, 8-9*)

The *Apostolic Constitutions* provide a detailed list. Prayers are offered for: "the Church, the episcopate, presbyterate, deacons, clerics, the king, those in authority, the army... Then prayers are

⁸⁰ M. Hayek, *op. cit.*, 193 ff.

⁸¹ Khouri-Sarkis, "L'origine syrienne ...," 7: 53-54.

offered for the dead: patriarchs, prophets, just men, apostles, martyrs, confessors, bishops, priests, deacons, subdeacons, readers, cantors, virgins, widows, lay persons...It returns to pray for the living, the sick, the imprisoned, travelers, those who hate and persecute and have lost their way, catechumens, the possessed, those doing penance, good temperature of the air and abundance of fruits, and for those who are absent..." (8, 12, 40-51).

During the Intercession there are diptychs led by the deacon. Historically, the place for the diptychs in the Divine Liturgy was at the time of the kiss of peace.

In the reform liturgical text, the number of intercessions has been shortened, and no distinction is made between the celebrant's intercessions and the deacon's dyptichs.

The intercessions witness to the efficacy of prayer in the presence of the Eucharist. The practice may go back to the time of St. Cyril.⁸² John Chrysostom claims that the apostles ordained that in the dread mysteries remembrance should be made of the departed (*Ad Philip* 3,4).

Breaking of the Bread and the Consignation

The breaking of the bread was seen originally as a purely manual act to be done in silence. However, the consignation (that is, the signing of the chalice with the host, and the host with the consecrated wine, and the subsequent mixing of the host with the chalice) is an ancient gesture filled with meaning as we shall discuss below. Because the breaking was a quiet period in the Liturgy, it eventually was accompanied by diaconal litanies, beginning with a remembrance of those who have presented the offering. The prayer, "We break the heavenly bread...", found in the *Anaphora of St. James* goes back to the seventh century.

Among the Eastern rites there are some who have the manual acts of breaking the host before the Lord's Prayer and the "Holy

⁸² Dix, *op. cit.*, 199.

Things to the holy..." (e.g. Maronites, Syrians and Chaldeans); and others who have the breaking afterwards (e.g. the Byzantines and the Armenians).

Theodore of Mopsuestia describes the breaking of the bread as occurring immediately after the intercessions. He says that the celebrant takes the holy bread with his hands and looks toward heaven. He offers a prayer of thanksgiving and breaks the bread. While breaking it he prays for the people that the grace of God may be upon them, and says: "May the grace of our Lord Jesus Christ be with all of you." The congregation responds. With the host he makes a sign of the cross on the chalice, and with the chalice over the host. It is customary to deposit the bread into the chalice. The bread is broken in sufficient numbers for those who will receive. (M 105-7)

The particles of bread were traditionally referred to as "pearls" or "embers." In the Syriac tradition the pearl often symbolized Christ. Legend had it that pearls were conceived virginally in the sea by bolts of lightning. Therefore, they would symbolize both the origin of Christ, and Christ as the light of the world. The idea of "ember" recalls the Biblical reference to the lips of Isaiah being purified by a burning coal. Also, the bread now consecrated by the fiery Spirit of God is seen as being symbolically ablaze. The thanksgiving prayer of the *Anaphora of Third Peter* says of the Eucharist: "O Devouring Fire that our fingers have held, and living Ember that our lips have kissed." This symbol reinforces the idea that the Eucharist purifies us and is for the forgiveness of sins.

The hymn, "Father of truth..," attributed to James of Seroug dates from the tenth century, but was introduced into the Maronite Liturgy in the sixteenth century under Jacobite influence. It was first included in the diaconal and in the first edition of the Missal.⁸³ It does not appear in the revised Missal.

⁸³ Khouri-Sarkis, "L'origine syrienne..." 58 ff.; M. Hayek, *op. cit.*, 197.

The present Missal concludes this section with an elevation of the gifts.

The Liturgical Significance of the Epiclesis, the Consignation and the Commixtion

While the manual acts of breaking the consecrated bread, "consignation" and "commixing" may have been directed toward preparing the bread and the chalice for the physical act of communion, some writers have concluded that the *epiclesis* and the subsequent liturgical actions bear a profound liturgical meaning regarding the nature of the Eucharist both as sacrifice and as nourishment.

J. P. de Jong claims that there are two phases in the *anaphora*. In the first phase, we celebrate the sacrificial and salvific work of Christ which is signified by the ritual separation of the Eucharistic bread and wine at the "words of institution." The second phase begins with the *epiclesis*, where the oblation is filled with the Holy Spirit, symbolizing both the revivifying resurrection of Christ and the transformation of the oblation into divine nourishment.⁸⁴

In the Syriac liturgies, this transformation evoked in the *epiclesis* is signified by the rite of "consignation." According to de Jong, the relation between *epiclesis* and consignation is analogous to that between word and sign. The prayer of the *epiclesis* finds visible expression in the reunion of the elements, that is the consignation. The joining of the bread and wine signifies the resurrected or vivified Christ. Therefore, the *epiclesis*, consignation and "commixing" have the double effect of signifying the Resurrection of Christ and also the "vivifying" of the oblations. In the *epiclesis*, the Resurrection of Christ is expressed by the invocation of the Spirit, whereby the Eucharistic elements are now called to become the living body and

⁸⁴ J. P. de Jong, "Le Rite de la commixtion dans la Messe Romaine, dans ses rapports avec les liturgies Syriennes," *Archiv fur Liturgiewissenschaft*, 4 (1955): 253-258. See also: Boutros Gemayel, "Fraction, Consignation, Commixtion dans la Liturgie Syro-Maronite," *Orientalia Christiana Analecta*, 197: 163-181. Gemayel confirms the position of de Jong in the Syrian and Maronite traditions.

glorious blood of Christ. In the consignation and commixing, the actual reunion of the host and wine represent the Resurrection: the host marked by the blood becomes the figure of the vivified body, and the wine marked and mixed with the vivifying bread becomes the figure of the glorious blood. Therefore, the nourishment of immortality is manifested. The oblations become divine gifts which are given us in communion.⁸⁵

The use of the term "seal" in the prayer connotes that the consignation is an achievement and a confirmation.

The Lord's Prayer

The Lord's Prayer is introduced by a prayer expressing confidence, and followed by an "embolism," that is, a prayer that amplifies the last phrase.

Regarding the origin of the Lord's Prayer itself, according to G. Khouri-Sarkis, since Mopsuestia and the *Apostolic Constitutions* do not mention the Lord's Prayer, and Cyril does and gives a long commentary on it, we can speculate that the Lord's Prayer originated in Jerusalem but had not been included in the Liturgy of Antioch, at least, at the time that the *Apostolic Constitutions* were written. However, the Antiochene writings of John Chrysostom (386-98) witness that the adoption of the Lord's Prayer in Antioch was made commentary on Genesis, in which is found mention of the presence of the Lord's Prayer in the liturgy, is one of his Antiochene works.⁸⁶ St. Jerome witnesses its presence in Jerusalem at his time. Therefore, we reason that the church of Antioch introduced the Lord's Prayer in the liturgy following the example of Jerusalem.

Chrysostom also mentions that the prayer ends with the phrase: "For the Kingdom, Power, and Glory are Yours forever." (*De Anqusta Porta et in Orationem Dominicanum* 5)

⁸⁵ *Ibid.* 258-74.

⁸⁶ G. Khouri-Sarkis, "L'anaphore syriaque de saint Jacques," *L'Orient Syrien*, 4 (1959): 404-5.

Imposition of Hands

The prayer of "imposition of hands" is a prayer of absolution preparing the faithful to receive the Eucharist properly. We recall that in the Syriac tradition the Eucharist was seen as a vehicle for the forgiveness of sins. According to Theodore of Mopsuestia after the breaking of the bread the celebrant calls upon the Holy Spirit to make the partakers worthy of communion. Then the celebrant blesses the people.

The older Maronite Missals continued with a private prayer recited by the priest consisting of verses from several Psalms: Ps 57, 6 & 12; Ps 123, 1-2; Ps 51, 3; Ps 57, 2; Ps 59, 2; Ps 140, 2; and Luke 23, 42. It repeated the themes of penitence and preparation.

Elevation

The elevation of the mysteries was introduced among the Antiochenes in the sixth and seventh centuries. The Maronites at first elevated only the host and paten. The rubrics of the first edition of the Missal mention only the elevation of the host. According to M. Hayek, the most ancient liturgical text does not speak of an elevation of the Eucharist but of the celebrant's hands.

The proclamation of the priest and the response of the faithful can be traced to the ancient Antiochene liturgy of the fourth century. Theodore of Mopsuestia and the *Apostolic Constitutions* have the deacon state: "Let us be attentive." All the documents have the celebrant address the congregation with the declaration: "Holy Things to the Holy Ones." According to Cyril, the response is: "One Holy, one Lord Jesus Christ." For Theodore of Mopsuestia it is: "One Holy Father, one Holy Son, one Holy Spirit... Glory be to the Father and to the Son and to the Holy Spirit, forever and ever. Amen"

The proclamation by the celebrant of "Holy things for the Holy" can be seen as the completion of a rite of penance within the Eucharistic celebration. This rite is based on the affirmation that the Eucharist is a sacrificial act for the forgiveness of sins, and that the

absolving power of the Spirit is invoked at the *Epiclesis*. As noted above, the Spirit is also called upon the congregation at the *Epiclesis*. Often, the intercessions and dyptichs plead for the forgiveness of sins.⁸⁷

In using the term "ember" for the Eucharist, as we have noted, the purifying aspect of the Eucharist is reaffirmed. In the Lord's Prayer, the faithful ask for divine forgiveness, as they forgive those who have sinned against them, and the imposition of hands by the celebrant petitions God's mercy. Finally, with the proclamation of "Holy Things for the Holy," there is the declaration of forgiveness and the caution that only those who are worthy should approach the altar.

Following the elevation, the celebrant and the congregation recite the prayer, "Make us worthy, O Lord..." This prayer was previously a silent prayer reserved to the celebrant alone.

Communion

The distribution of Communion and accompanying prayers vary with the different Eastern rites. A reading of Maronite history will indicate that at the time of the *Book of Direction*, the faithful received both the host and from the chalice, and that later the practice was to give communion by intinction or by using a spoon. In the sixteenth and seventeenth centuries, under the influence of papal representatives and Western missionaries, the Maronites adopted communion under one species and halted the giving of communion to infants. The prayers immediately before and after communion have multiplied as time went on. Various hymns were chanted during communion, and a hymn for the dead, alternated by celebrant and deacon, is to be found in the Maronite Missal itself.

In the ancient documents, St. Cyril tells us that the chanter sings: "Taste and see that the Lord is sweet..." (Ps 33, 9), and invites the people to communion. He directs the communicants to make

⁸⁷ Alphonse Raes, "Un Rite Penitentiale avant la communion dans les liturgies syriennes," *L'Orient Syrien* 10 (1965): 107-27.

their left hand a throne for their right and receive the Eucharist in the hollow of their palm saying: "Amen." They then approach the Blood of Christ bowing in worship and receive. (*Lecture 5, 20-22*)

Theodore of Mopsuestia gives the same description and says that the words of the priest are: "The Body of Christ" for the host, and "The Blood of Christ" in giving the chalice. The *Apostolic Constitutions* describe the deacon presenting the chalice and saying: "The Blood of Christ, the cup of life." The response is: "Amen." When all have partaken, the deacons take what remains and carry it to the sacristy. (8, 13, 14-17)

Cyril of Jerusalem indicates that the communicants touch their eyes with the Eucharist. While the moisture is still on their lips, they touch their lips and sanctify their eyes, brows, and other organs of sense. (*Lecture 5, 21-22*)

Theodore of Mopsuestia advises that the communicants press the Eucharist to their eyes, kiss it, and offer prayers as if to Christ.

The ancient Maronite text, *Book of Direction*, advises the faithful recipient when approaching the Eucharist make three profound bows before the Body of Christ in adoration. When the priest places the "pearl" in his mouth, he puts the right hand over his mouth and the left hand beneath it in the form of a cross. The recipient also makes three bows before the chalice and receives a portion of the consecrated wine. After this, he stands humble and recollected, thanking the Lord for what he has given him and having made him worthy.⁸⁸

In former times the consuming of what remained of the Eucharistic elements and the ablutions were done by the deacon after the congregation was dismissed. When the curtain was in use, this was done behind the closed curtain.

⁸⁸ Khoury, "Les Canons...," 262.

Post-Communion Prayers and Dismissal

The first prayer is usually addressed to the Father and is a prayer of thanksgiving. The second is usually addressed to the Son and is known as a prayer of imposition of hands, which is a traditional gesture prior to dismissal. It is preceded by the diaconal admonition to the faithful to bow their heads. The Missal closes with a final blessing. In former times, the dismissal of the faithful was the function of the deacon.

In ancient documents such as the *Apostolic Constitutions*, the deacon begins the thanksgiving prayers by thanking God for making us worthy to partake of the holy mysteries which are for preservation in piety, forgiveness of sin, and life in the world to come. The Bishop or celebrant then recites a long prayer echoing the earlier intercessions. The *Apostolic Constitutions* then cite the deacon as saying: "Bow down to God through his Christ and receive the blessing." The Bishop then calls upon God to bless those who bow down and grant their petitions. God is asked to sanctify, guard, protect, and assist the people and deliver them from the enemy. The Deacon says: "Depart in peace." (8, 15, 6-10)

The Maronite *Book of Direction* adds that at the end of the Liturgy, the faithful approach for the blessed bread which is given to all.

Chapter 5

Liturgical Spirituality

The language, music, gestures, and ornaments of the liturgy are directed to bring about dialogue and union between the worshiping community and God. The richer the celebration and its experience by the community, the more enhanced becomes the spiritual life of its members. The Maronite liturgy worships God in his Trinitarian reality. Prayerful praise from a humble and sinful people is offered continually to God the Father, who is the "Compassionate and Most Merciful One." In the Syriac tradition, Christ is always proclaimed in His Divinity. All the attributes of the Father are also addressed to Christ. One *hoosoyo* proclaims Him as "Ancient of Days" and the *Trisagion* affirms him to be "God, Immortal, and Powerful." The Holy Spirit is at the heart of creation, measures its depths, renders bread and wine into the body and blood of Christ, and brings divine forgiveness and power to the worshiping community.

Just as the celebrant prepares himself privately before the beginning of the divine service, so the faithful are called to prepare and purify themselves. This they do by seeking forgiveness of all whom they have injured, and by purifying their intentions and bodies through fasting and meditation.

The preparation of the bread and wine recalls that these oblations represent the fruits of the labor of the faithful, and their desire to sacrifice all of creation and all that they are and do. The gifts also represent their commitment to fraternal unity and communion. Reflecting the Maronite *Book of Direction*, one also brings a *qurban* (offering) to seek forgiveness of sins.

Celebrating the Service of the Word at the bema or in the midst of the assembly signifies, as noted above, both the equality of all Christians, clergy and laity, before the Word of God and its preaching, and the active role of the assembly in the work of the liturgy.

The opening hymn focuses the minds and hearts of the community on divine praise. The *hoosoyo* and the accompanying burning of incense represents the public expression of penance and purification of the assembly. Also, as noted above, the *hoosoyo* serves a catechetical role of teaching the faithful the meaning of the salvific event being commemorated. It confirms the ancient adage that "the law of prayer is the law of faith." The closing section of the *sedro* expresses the petitions presented by the believing church before the throne of God.

Chanting the *Trisagion* announces the entrance of the Word of God. The various responses to the *Trisagion* remind us of Christ's plan of salvation from his Epiphany to his Death and Resurrection and the Exaltation of His Cross. The reading of the Scriptures and the accompanying homily represent the planting of the Word in our minds and hearts with the hope that it will bear fruit.

After the Scripture readings the celebrant approaches the altar to renew the divine sacrifice. In ancient times the curtain around the altar was lifted symbolizing the opening of the heavenly gates and the revealing the celestial liturgy. Thus our actions on earth are a visible reflection and making real of the eternal worship of the Divine Lamb. What is real in heaven becomes real under visible form here on earth. The bringing of the gifts to the altar and their offering represent the offering or "lifting on high" or "*anaphora*" of our selves and our intentions. The collection is part of the offering of the faithful and is directed to the work of the church and the needs of the people.

The prayers of peace and the subsequent embrace of peace are our personal embodiment and expression of the Divine Peace that was announced at the birth of Christ and was given to us in the "upper room" of Jerusalem after the Resurrection. We strive to follow Christ's command that we make peace with our brothers and sisters before we present our gift at the altar, and we petition the Father to forgive our sins as we forgive the injuries of others.

The prayer of "praise and thanksgiving" addresses the Father in his majesty and in his wondrous creation. It revels in the symphony of stars and worlds and creatures. It celebrates the "heavenly Jerusalem" and its earthly counterpart. The "Holy, holy, holy..." joins the earthly choir with the chant of the angels.

The "prayer after the holy" recalls the plan of salvation, stage by stage and explains its meaning. Some *anaphoras* begin with the fall of Adam and recall how God in His mercy would not allow His "image" to be lost, how He slowly and methodically prepared humanity for the coming of Christ, and how Christ restores us to holiness and immortality. Thus it serves as a fitting meditative preparation for what is to follow.

The "words of institution" recall the sacrificial love of the Son. They make the Last Supper present, and call us to the same way of life that Christ accepted, namely, to be willing to lay down our life for the love of others. They proclaim anew that Christ has achieved in his blood a new covenant and the forgiveness of sins.

The *anamnesis* challenges us to "remember:" to remember why Christ voluntarily accepted death, to remember his teaching and his life, to remember our baptismal vows, to remember that we have been called to be his disciples. The *anamnesis* is also the profession that Christ will come again, that He is the Alpha and the Omega, that He is the beginning and end of all things, and that He will gather to his right hand all those who have made His way of life their own.

The *epiclesis* celebrates the presence and action of the Holy Spirit, the Spirit that energized the waters of creation, the Spirit that spoke to the prophets in ecstasy, the Spirit that descended upon Christ in the waters of the Jordan, the Spirit that descended and inflamed the Apostles, the Spirit of freedom and truth: this same Holy Spirit descends upon the altar completing the Eucharist and sets the host and chalice ablaze with divine fire. The *epiclesis* celebrates the revivifying and resurrection of Christ.

The Holy Spirit is then called down upon the assembly of the faithful to heal them and forgive them, to bring peace among them and to inspire them.

In the real presence of the Father, Son, and Spirit, the celebrant and deacon present petitions for the needs of the universal and particular church, for the needs of each of the faithful, and for the repose of our departed. At this moment, the whole "communion of saints" is at prayer and bound to one another from the Blessed Virgin Mother, the Apostles, saints, hierarchy, clergy, laity, to the faithful departed.

With the breaking and the signing of the host and the chalice, the assembly recalls that the Heavenly Bread has become our "bread of life," the divine sacrifice has become the nourishment of our souls. Divinity has truly joined humanity so that humanity might be divinized. Our mortality has been infused with immortality.

The communal recitation of the "Lord's Prayer" is the climax of our coming together in worship. It is a pledge to go out and work for the coming of the kingdom of God. It is our commitment to active discipleship as sons and daughters of our heavenly Father.

The celebrant then raises his hand offering divine forgiveness to the assembly which has strived to become worthy through its preparation before the liturgy and its prayer and resolutions during the liturgy itself. The action of the celebrant is sealed with the announcement of "Holy Things for the Holy."

The reception of the Eucharist is the visible action of union with Christ and communion with others who form the Body of Christ. It is an *agape*, a feast of love, and a pledge of the eternal heavenly banquet.

Having expressed adoration, penance, and petition, the assembly through the celebrant concludes the liturgy with thanksgiving. Gratitude is given for the divine work of salvation with its fruit, the Eucharist, and the abiding presence and action of the

Spirit. The gathering of the faithful is dismissed in the Lord to continue the march of the pilgrim Church as it works its way toward the future Paradise.

Appendix 1

The Maronite Anaphora of Peter III (Sharar)

Introduction

As we have indicated, a valuable witness to Maronite tradition is the ancient *Anaphora of Third Peter or Sharar* ("sharar," the Syriac word for "confirm," is the first word of its opening prayer), the oldest canon or *anaphora* in use in the Catholic Church. It is also known as *The Anaphora of the Disciples at the Death of the Mother of God*. This *Anaphora* and the Chaldean *Anaphora of Addai and Mari* share a common origin.

The place of origin of the oldest form of this *anaphora* might have been the Syriac-speaking areas of the Patriarchate of Antioch. Its original composition probably took place before the Trinitarian controversies of the fourth century, and perhaps at a time before the Council of Ephesus in 431.⁸⁹

According to W. Macomber this *anaphora* was probably introduced into the Chaldean Church at the end of the fourth or beginning of the fifth century, at a time when there were good relations between the East and West Syrian churches. He speculates that it could have been accepted at the Synod of 410, when the Chaldean church states that it is adopting the "occidental rite which Bishops Isaac and Marutha have taught us..." Another possibility is that it was introduced by the graduates of the School of the Persians, which had been transferred from Nisibis to Edessa shortly after 363.⁹⁰

Regarding the differences between the Maronite and Chaldean versions of the *Anaphora*, as we have stated above, the consensus is that the Maronite text represents an older tradition. While it is true that the Maronite version has many additions, one theory is that the ancient Maronite authors tried to respond to the pious idea that the

⁸⁹ W. Macomber, "The Maronite and Chaldean Versions of the Anaphora of the Apostles," *Orientalia Christiana Periodica*, 37 (1971): 56, 79.

⁹⁰ *Ibid.*, 79.

Anaphora was composed originally by the twelve Apostles, each contributing a prayer of inclination. Therefore, there would have been a desire to have at least that number.⁹¹

In response to the argument that additions usually indicate a later version, Macomber cites Ibn at-Tayyib's report that the Nestorian Patriarch Iso'yabh III in fact abbreviated the *Anaphora*. Therefore, the fact that the *Anaphora of Sharar* contains both "words of institution" and "anamnesis," and the *Anaphora of Addai and Mari* does not, does not necessarily challenge the claim that the Maronite text is an historically authentic version of the original source.⁹² On the other hand, the Maronite version does contain prayers, especially those which seem to interrupt the various sections of the *Anaphora*, which were later additions.

Sharar contains basic differences in structure and content from the anaphoral tradition of Antioch. Being a very ancient *Anaphora* particular to the Maronites, it represents a period of history before the Antiochene tradition exercised a definitive influence on the Maronite liturgy. A brief review of the *Anaphora of Sharar* will indicate some of its major divergences from the Antiochene structure.

We can outline its schema as follows:

- Creed
- Prayer of Faith (beginning with the Syriac word *sharar*)
- Prayer of Preparation (in secret)
- Prayer of Peace (aloud)
- Giving of Peace
- Lifting of the veil and prayer of blessing
- Celebrant signs the gifts
- Solemn doxology
- Remembrance of Christ, etc.
- Offertory intentions

⁹¹ *Ibid.*, 57.

⁹² *Ibid.*, 77.

Dialogue of the Prayer of Praise and Thanksgiving
and Blessing of the Assembly
Burning of incense and series of prayers
Prayer of Praise and Thanksgiving
Prayer after the Holy
Words of Institution
Anamnesis
(?Imposition of Incense)
Remembrance of Mary
Great Intercession
Epiclesis

The first prayer of the *Anaphora of Sharar* follows the recitation of the Creed and asks that the people keep the true faith.

There follows a prayer of peace which consists of two sections. The first is recited secretly by the celebrant who thanks the Lord for having chosen him to offer the sacrifice and requests the power to call down the Holy Spirit on the sacrifice. The second section recited aloud is a long poetic description of the Peace of God as it has manifested itself in the history of salvation. After giving the peace, the veil is lifted with an accompanying prayer of blessing. The celebrant then makes signs of the cross over the gifts and recites a secret prayer of adoration. There follows a solemn doxology. It is interesting to note at this point that the *Anaphora of Sharar* does not contain the three prayers of peace, imposition of hands, and the veil found in the other *anaphoras* of the Antiochene rite. This could indicate that the origins of *Sharar* precede the time when these prayers became a regular part of the Liturgy.

There follows a long series of commemorations of Christ, the plan of salvation, the saints of the Old and New Testaments, the kings, Ecumenical Councils, the dead, and those who have brought the gifts to be offered. It is possible that these prayers have evolved from the ancient practice of reading from the *Book of Life* and the recitation of *diptychs* at this point in the liturgy.

A series of offertory intentions introduces the dialogue before the Prayer of Praise and Thanksgiving. After this dialogue and a blessing of the assembly, but before the Prayer of Praise itself, there is the burning of incense with several prayers, first referring to incense, but also prayers of adoration, remembrance and petition for the living and the dead. It is interesting to note that the burning of incense at this point is found only in the Chaldean *Anaphora* and *Sharar* among all the Syrian liturgies.

A secret prayer following the Prayer of Praise stresses the theme of our humanity being set in order and raised from fallenness by Divinity.

After the words of institution, where differing from other *anaphoras*, Christ is addressed in the second person, there is a lengthy *Anamnesis* in which prayers are addressed to the Son stressing the theme of the Spiritual Lamb who was immolated for all people. A prayer addressed to the Trinity intimates another burning of incense but this is debatable.

Another difference in the *Anaphora of Sharar* is that the Great Intercession takes place prior to the *Epiclesis*. This section begins with a prayer addressed to Mary asking her intercession. There follow detailed commemorations for those who have died with special reference to Mary, and for the living.

After the *Epiclesis* there are no major differences between the *Anaphora of Sharar* and others of the Antiochene rite.

Text⁹³

[Bless, Lord.] Glory be to the Father and to the Son, and to the Holy Spirit, now and forever.

⁹³ The following is a translation of the *Anaphora* according to the original text prepared by J. M. Sauget, *Anaphorae Syriacae*, (Rome, Pontificium Institutum Orientalium Studiorum, 1973), vol. 2, fasc. 3: 272-327. We have also consulted a translation of the *Anaphora of the Apostles* prepared by William Macomber.

Lord, confirm (*sharar*) in our hearts and plant and establish in our souls the true and stainless faith, so that, through it, we may find ourselves in purity and sanctity before You during our lives, and that it may be for us the way and the road which leads to the kingdom of heaven. By it may we be rich in your love, strengthened in your hope, and filled with your mercy. We raise glory to your glorious Trinity, Father, Son, and Holy Spirit, now and forever.

(Secret Prayer) O Lord, Powerful God, who, in the outpouring of your mercies, have visited our misery and have established us, your weak and sinful servants, for the service of your majesty, so that we are ministers of your holy altar: strengthen us by the force of your Holy Spirit; enable us to open our mouths to invoke your most Holy Spirit on this offering presented for the remission of our sins and the salvation of our souls, and may we give one another peace by a holy kiss, be enriched by your love, strengthened in your hope and filled with your mercy. We raise glory and thanks to You, and to your only Son and your Holy Spirit, now and all times and forever.

The luminous peace that the angels of heaven transmitted to men of earth with glorious canticles of thanksgiving and by which the faithful church is enriched and the eyes of conscience of her children have been illumined -- the peace which was sent to the Holy Virgin, the Mother of God, Mary, by the mediation of the Angel Gabriel who said to her: "Peace be with you, the Lord is with you, from you shall be born the Savior of the children of Adam" -- the peace which reconciles the higher and lower beings and that the angels came to proclaim on earth in saying: Glory to God in the highest, and on earth peace and good hope to men -- the peace laden with life that our Lord gave to his disciples in the Holy Cenacle of Zion in saying to them: "I leave you peace, I give you my peace, the peace of the Father who sent me, I leave among you:" may the peace which was with and among them, O Lord, be with us and among us, all the days of our lives; in your compassion, pardon and efface all the offenses that we have committed voluntarily and involuntarily, consciously and

unconsciously, regarding each other, for You alone are just. May your mercies, Lord of concord and peace, be with all of us.

(The sign of peace is given and the veil is lifted.)

Anaphora

(The celebrant traces the sign of the cross on the host)

May we be worthy to render glory, honor, adoration, and exaltation to your lofty essence, adorable Father, and to your begotten and glorious Son, and to your living and Holy Spirit, now and forever.

May the concord of God the Almighty Father, the peace of the Son who rules all things, and the concord and communication of the Holy Spirit who sanctifies all and purifies all be with and among us all the days of our lives, with our altar, our offering, your Church, O Lord, and all your children, now and forever.

Commemorations

[Bless, Lord] On this holy altar of Our Savior, let us remember Our Lord Jesus Christ, his annunciation, conception, nativity, baptism, humiliation, passion, death, crucifixion, burial, resurrection, resurgence, glorious ascension to his blessed Father, his sitting on the right of his Sender in the sublime heights, the Blessed Mary, the holy Virgin who gave birth to Him, St. John who baptized Him, the whole holy and glorious Church saved by his passion, now and forever.

We remember today on this holy altar of Our Savior all the holy fathers, the just and holy patriarchs, prophets, apostles, martyrs, confessors, priests, truthful pastors, orthodox doctors, all faithful and victorious kings, the four holy and ecumenical councils which have defined for us this true and stainless faith, blessed St. Maron, St. Simon Stylite, N., our Patriarch, N., our Bishop, who have been established by God, Amen; and all those who have asked us to remember them in our prayers, now and forever.

We remember today on this holy altar of Our Savior the faithful who have died in the true faith, from one end of the universe to the other, all our spiritual and physical fathers and brothers, all the faithful departed who have died from this locality and in other places and regions, those exiled, victims of war, shipwreck, all those devoured by wild beasts, those lacerated by birds of prey, those who have suffered various deaths, while being true Christians, whose names are known to you, Lord, and who have no one to offer for their intention and no offering, now and forever.

We remember on this holy altar of our Savior, O Merciful Lord God, those who have brought and offered in your house offerings, vows, first fruits and tithes, the work of their hands and the sweat of their brows, for the happy repose of their dead, for blessed hope and safety of their living, for the pardon of their souls and for a blessing of their labors, now and forever

(Secret prayer:) Remember, Lord, your constant mercy and kindness. For the sake of your goodness, O God, do not recall the follies I have committed, but according to the multitude of your mercies, remember me.

Lord, place your security and peace in your churches and monasteries, also in our hearts and in the whole world that you have created through your grace and mercy, now and forever.

Prayer of Praise and Thanksgiving

(The celebrant worships in the form of a cross.)

[Let us stand well.] Before God who lives from eternity and is more ancient than the ages, for the living and the dead, for the far and near, for the poor and strangers, for the Churches and monasteries here and in all places, for me, miserable sinner that you have rendered worthy, in spite of my unworthiness, to stand before you, so that you might remember me in your heavenly kingdom, for the souls and spirits of those whom we remember before you, Lord and Powerful God, for this people who stand here in true faith, awaiting your

abundant mercies, for our sins, follies, weaknesses, we offer to You, God, Father, Lord of all, this memorial and this pure and holy offering.

(Assembly:) It is fitting, just, and salutary.

(Celebrant:) Yes, Lord, truly it is fitting and proper, it is right and salutary, it is just and good that our beings, thoughts, and hearts be raised always in purity.

(Assembly:) To You, O God of Abraham, Isaac, and Israel, glorious and holy King forever.

(Celebrant:) To You, O Lord, God of Abraham, Savior of Isaac, Comforter of Israel, glorious and holy King forever, it is fitting to give thanks, adore, and glorify.

(Assembly:) To you, Father, Son, and Holy Spirit, now and forever.

(The Celebrant blesses the assembly:) Lord, mark our assembly with your cross, and make us all worthy of your banquet when your Divinity shall appear. Extend your right hand of mercy on this place and on all its faithful inhabitants. Guard them by your victorious cross from the Evil One and his powers, O Lord our God, now and forever.

(Deacon:) Before the glorious and divine mysteries of our Savior, through the incense which is burned, we beg your mercy, Lord.

(The Celebrant burns incense and says:) Lord of all, by your love may our prayer be agreeable before You, and may we ourselves be sweet incense by the purity of our thoughts. May the fire of your true love burn in our members and may the scent of our imploring be sweet to your essence. May our adoration be satisfying; may we be temples of joy in purity; and may we welcome without reproach the manifestation of your only Son, and may we confess your grace which

gives joy to our spirits with the light of your Kingdom which gives joy to the saints, O Father...

Lord, the Heavens and the Earth adore You; the Angels and the Hierarchies give You acclaim; the Cherubim of four faces bless the honor of your Majesty; the lofty Angels and the celestial Ranks exalt the ministry of your Divinity in fear and trembling. The noble and faithful priests carry in procession before your holy altar your Sanctity on their hands of flesh in fear and trembling. In your mercy grant and render us worthy to call and invoke You all the days of our lives, for it is from You that pardon of sins and remission of faults come, O Father...

May the living and the dead be recalled by this offering which is made for them and because of them, and may the mercies of the glorious Trinity be manifested upon me, the weak and sinful one who has offered it, O Father...

May the prophets, apostles, martyrs, confessors, Blessed Mary who gave birth to You, St. John who baptized You, and the seventy-two disciples intercede with You for us at this moment. May the Angels, the leaders of Angels, Sts. Gabriel and Michael, the Archangels, Principalities, Powers, Thrones, Dominations intercede before You for us in this moment, in order, Lord, that You accept this offering from my unworthy hands, a miserable sinner, and that by it You will grant rest to the dead, good hope and safety to the living for whom and because of whom it is offered. May the mercies of the glorious Trinity be manifested upon me, the weak and sinful one who offered it, O Father...

(The Celebrant bows to those on the right and left of the altar.)

Beginning of the Anaphora Proper

(Secret Prayer:) Glory to You, O adorable and glorious Name of the Father, Son, and Holy Spirit who created the world in your

grace and its inhabitants in your compassion, and Who, by grace, worked salvation regarding mortals.

Lord, thousands and thousands of heavenly angels prostrate before your Majesty, and, in fear, myriads and myriads of armies of ministers of fire and spirit glorify You. The Cherubim and Seraphim sing blessings, holy chants, and acclamations, one to the other. Lord, make us worthy in your grace and mercy to say in concert with them three times: Holy...

(Secret Prayer:) Lord, we, your sinful servants, to whom You have given the gift of your grace that cannot be repaid, thank You. You have "put on" our humanity so as to give us life by your divinity; You have lifted our lowliness and raised our fallenness; You have given life to our mortality and You have brought justification to our sinfulness; You have pardoned our sins, illumined our knowledge, confounded our enemies, and You have glorified our humility.

We render praise and veneration for all your graces toward us, in your holy Church, before your absolving altar, now and forever.

(Secret Prayer:) In your great mercies, Lord, remember now all the just and holy fathers, in the memorial of your Body and Blood that we offer on your vivifying and holy altar, as You, Our Hope, taught us in your holy preaching in saying: "I am the Bread of Life who descended from heaven so that mortals might live through Me."

Words of Institution

We remember your Passion, Lord, as You taught us. In that night when You were handed over to crucifiers, Lord, You took bread in your pure and holy hands, You looked to heaven toward your glorious Father, You blessed, ~~F~~ signed, ~~F~~ sanctified, ~~F~~ You broke and gave to your disciples, the blessed Apostles, and You said to them: This bread is My Body which is broken and given for the life of the world, for the pardon of debts and forgiveness of sins of those who partake of it. Take, eat it, and it shall be for eternal life for you.

Also over the chalice, in the same manner You gave thanks ☩ and praise, ☩ Lord, and You said: ☩ This chalice is My Blood, the new covenant, which is shed for many for the remission of sins. Take, drink of it, all of you, and it shall be for the pardon of debts, the remission of sins, and life forever and ever.

Each time that you shall have eaten of this Holy Body and shall have drunk of this Chalice of life and salvation, you will recall the death and resurrection of your Lord until the great day of his coming.

(Assembly: We remember...)

(Celebrant:) We prostrate before You, Only-Begotten of the Father, First-Born of the Essence, Spiritual Lamb who descended from the heights to the depths to be become a propitiatory sacrifice on behalf of all of humanity, to bear freely their sins, to pardon sinners by your blood, and to sanctify the impure by your immolation. Lord, make us live by your true life, purify us by your spiritual expiation. Grant us to gain life by your life-giving death, to stand before You in purity, to serve You in sanctity, and to offer this offering to your Divinity, that the good pleasure of your Majesty be content with it and your mercies be poured upon all of us, O Father...

Yes, we ask You, Only-Begotten of the Father, by whom Peace with us has been accomplished, Son of the Most High, through whom the high and the low were reconciled, Good Shepherd who laid down your life for your flock and have delivered it from destroying wolves, Merciful Lord who from the cross hurled a cry and gathered us in from the dissipation of vanity, El, God of spirits and all flesh, may our prayers rise to You and your mercies descend upon our appeals. May this offering be agreeable before You, which is presented on your absolving altar, in memory of your Passion. By it may your Divinity be satisfied, your will accomplished, our sins pardoned, our faults remitted, and our dead remembered. And we give thanks to You, we adore and praise You, and your Father who

has sent You for our salvation and your life-giving and Holy Spirit, now and forever.

(Possible imposition of incense)

May the glorious Trinity be satisfied by this incense, ☩ this oblation, ☩ and this chalice. ☩ By it may souls be pardoned and spirits sanctified, for whom and because of whom this offering was made and sanctified. May the mercies of the glorious Trinity be manifested upon me, the weak and sinful one who offered it, Father.

(The Celebrant bows to the right and left of the altar.)

Intercessions

(Secret Prayer:) Mother of Our Lord Jesus Christ, intercede for me before your only Son who was born from you, in order that, thanks to your supplications in my favor, O Holy Mother, He may pardon my faults and sins and accept from my poor and sinful hands this sacrifice offered by my unworthiness on the holy altar of St. N.

(Secret Prayer:) Lord, we present this offering before You in memory of all the just and holy fathers, prophets, apostles, martyrs, confessors, and all our patriarchs, the Pope of the city of Rome, metropolitans, bishops, chorarchs, periodeutes, priests, deacons, deaconesses, ascetics, virgins, all the children of the holy Church who have been marked by the anointing of absolving baptism and You have allowed to participate in your Body.

And especially and in the first place, we remember the holy, glorious, and ever virgin, the blessed Mother of God, Mary.

(Deacon:) Remember her, Lord God, and us through her pure prayers.

(Secret Prayer:) Remember, Lord, the far and near, the living and dead, the sick, oppressed, afflicted, tried, and those suffering whatever pain.

(Secret Prayer:) Remember, Lord, our spiritual and physical fathers; pardon their faults and sins.

(Secret Prayer:) Remember, Lord, those who have made offerings, vows, first-fruits, and remembrances that You might answer their good requests from your rich treasury.

(Secret Prayer:) Remember, Lord, those who remember your Mother and your saints that You might give them a happy reward. To all who have part in this Eucharist, offered on this holy altar, grant, Lord God, a good reward in the Kingdom. Remember, O God, all who have asked us to remember them in our prayers, and pardon their sins.

(Secret Prayer:) Remember, Lord, me, miserable, poor, and unworthy sinner, who have committed sins and follies knowingly and unknowingly, voluntarily and involuntarily, before You. Lord God, Eucharist be a remembrance for our dead and for our pardon.⁹⁴

Epiclesis

Hear me, O Lord. Hear me, O Lord, Hear me, O Lord. May your Living and Holy Spirit come, rest and repose on this offering of your servants. May it be for those who receive it the pardon of debts, the remission of sins, the blessed resurrection from among the dead, and new life in the kingdom of heaven forever.

We thank You for your glorious plan toward us, we your sinful servants, saved by your victorious blood, who open our mouths to give thanks in your holy church, before your absolving altar, now and forever.

(Prayers of the Breaking of the Bread are recited here)

⁹⁴ The text adds the following intercession at this point: "Remember, Lord God, at this moment, your weak and sinful servant George, who wrote this; forgive and remit his debts and sins, and forgive his fathers. Amen"

Lord's Prayer

With a familiarity which is from You and with liberty which comes from You, Lord, we address to You, the pure, holy, acceptable prayer that You taught your blessed disciples saying to them: Each time that you gather together in my Name and you celebrate my memory and this mystery, you should pray, give thanks, and praise, saying: Our Father...

(Secret Prayer:) Lord God, we ask and beg You that by your grace You would put your truth in our hearts, your love in our consciences and your charity in our spirits.

Lord God, do not lead us into temptation for we lack the power to resist the traps of the Tempter, but save and deliver us from evil and its powers, snares, ambushes, and from all its accomplices, agents, appearances, and consequences. For to You belongs the kingdom, power, and glory in heaven and on earth, O hope of the Church and Savior of her children, now and forever.

(Prayers accompanying the Elevation and Communion are recited here)

Prayers of Thanksgiving

We give You thanks, O living Lamb of God, who have descended from heaven to earth, who put on the body of our humanity and died for us, for the life and salvation of humanity. You, whom the prophets and kings had desired to see and have not seen, have allowed us, weak and sinners, to receive You in our hands of flesh and to purify ourselves through You. Glory to You for your grace toward us and for your ineffable majesty. Father...

O Devouring Fire that our fingers have carried, and O Living Ember that our lips have kissed -- the Seraphim was unable to take it in his hand, but the prophet was able to do so and was purified. Purify, Lord, the mouths, lips, and hands of those who carried your Body. Sanctify the bodies, souls and spirits of those who have

received your Blood. Cleanse their hearts, their consciences, their spirits, their senses, and their members. Mark them with the seal of your cross and establish in them your hidden power...

O Lord, since you have nourished us with your body, judge us not according to the multitude of our sins but according to your mercy. Extinguish the fire of our members. Lord, may our part be not that of fire but of You. Grant us to live and to be justified by your Body and Blood that we have received and will again receive. Through them may we acquire a new life and may we rise to your right hand with your elect and with those who did your will, Our Lord and God, glory be to You...

(The celebrant concludes by saying:) Peace be with you.

Lord, Extend your right hand on those who have received your gift. Sprinkle, O God, your blessings on the bodies of those who have eaten your Body. May the mouths who have eaten you, and the lips which have been quenched by your Blood be sanctified. May they be protected against evil by the shadow of your wings. May they rise to your right hand at the time of the grand manifestation of your coming, with the just and holy who have loved You and accomplished your commandments.

May the grace, benediction, mercies, and compassion of our Lord Jesus Christ accompany you, your spirits, and souls who have participated and received the Body of God from his purifying altar. May He be the pardon of your faults and the remission of your sins, for the happy resurrection from among the dead to new life, in the kingdom of heaven forever. Amen.

Appendix 2

List of Syriac Anaphoras⁹⁵

The list below contains the names of *anaphoras* that are found in the various Syriac manuscripts. In the following list, the *anaphoras* that Patriarch Stephen Ad-Duwaihy considers recognized by the Church as of authentic teachers are preceded by (+). Those he considers as illicit are preceded by (*).

1. Abraham Nashirtana ("the Hunter")
- + 2. Athanasius of Alexandria
3. Basil "Abd al-Gani"
- + 4. Basil of Caesarea
- + 5. Pope Celestine
- + 6. Pope Clement
- + 7. Pope Clement II
8. Cyriacus, patriarch of Antioch
9. Cyril of Hah
- + 10. Cyril of Jerusalem (very often under the name of Cyril of Alexandria)
- + 11. Dionysius the Areopagite
- * 12. Dionysius bar Salibi (often under the name of Dionysius the Areopagite)
- * 13. Dionysius bar Salibi II
14. Dionysius bar Salibi III
- * 15. Dioscorus of Alexandria I
- * 16. Dioscorus of Alexandria II
- * 17. Dioscorus of Gozarta of Qardu
- + 18. Twelve Apostles I
- + 19. Twelve Apostles II
- + 20. Eustathius of Antioch
- + 21. Eustathius of Antioch II (also attributed to Gregory of Nazienzus)
22. Eustatius of Antioch III

⁹⁵ According to A. Raes, S.J., *Anaphorae Syriacae*, (Rome: Pontificium Institutum Orientalium Studiorum, 1939) vol. I, fasc. I: xi-xv.

Appendices

- * 23. Gregory Yaqub the Maphrian (also attributed to Gregory Bar Hebraeus or to Michael the Young, or to John the Evangelist)
- 24. Gregory John, Bishop (also attributed to Gregory Bar Hebraeus)
- + 25. Gregory Nazienzus
- + 26. James the Apostle, Brother of the Lord
- 27. James the Apostle, (recension abridged by Gregory Bar Hebraeus)
- * 28. Jacob Baradai
- + 29. James of Edessa or the Interpreter
- + 30. James of Saroug I
- + 31. James of Saroug II
- 32. James of Saroug III
- + 33. Ignatius of Antioch or the Illuminator
- 34. Ignatius Behnam, patriarch of Antioch (also attributed to Basil the Maphrian)
- * 35. Ignatius bar Wahib, patriarch of Antioch
- 36. Ignatius the Young, Maphrian and Shenaias
- + 37. John the Evangelist
- 38. John bar Shushan
- * 39. John Aaron bar Madani
- * 40. John of Bosra
- + 41. John Chrysostom
- * 42. John Daliatensis (also known as John Saba)
- 43. John of Harran, Bishop
- + 44. John of Lehfed, Patriarch of Antioch (known also under the name of John Maron)
- + 45. John Maron
- * 46. John a Sedris, Patriarch of Antioch (also attributed to John bar Shushan)
- 47. John the Scribe or the Anchorite or the Short, Patriarch of Antioch (also attributed to John Shenaias)

- 48. Isaac
- + 49. Pope Julius
- * 50. Lazarus bar Shabhta, or Basil, or Philoxenus, Bishop of Bagdad (also attributed to Philoxenus of Mabboug)
- 51. Mark Evangelist (also known as Twelve Apostles)
- + 52. Marutha of Takrit the Maphrian
- + 53. Matthew the Shepherd (also known as Hermas)
- * 54. Michael the Great, Patriarch of Antioch
- * 55. Moses Bar Kepha I (also called Severus)
- 56. Moses Bar Kepha II
- 57. Anaphora of the Holy Fathers or Doctors, assembled by John the Great, Patriarch, who is Theodore bar Wahbun
- + 58. Peter, Apostle I
- + 59. Peter, Apostle II
- + 60. Peter, Apostle III (*Sharar*)
- * 61. Peter of Callinicus
- * 62. Philoxenus of Mabboug I (also attributed to Proclus; also to Basil of Caesarea or Simeon of Beth-Arsham)
- * 63. Philoxenus of Mabboug II (also attributed to Severus of Antioch)
- 64. Philoxenus of Mabboug III
- 65. Anaphora of the Holy Roman Church
- * 66. Severus of Antioch (also attributed to Timothy of Alexandria)
- * 67. Severus of Sabosht (also Samosata), Bishop of Qennesrine
- * 68. Thomas Apostle (also known under the name of Thomas of Heraclius or of Harqel, or Thomas Germanicus)
- * 69. Timothy of Alexandria (also known under the name of Severus of Antioch)
- + 70. Pope Sixtus (also known as Sixtus-Aaron, Patriarch of Antioch)

Appendix 3

The Maronite Service of the Word from the 9th to the 16th Century

In Chapter 3, we traced the early developments of the Service of the Word in the Antiochene and Maronite Churches. However, the pre-reform Missals contain a rather complex Service of the Word with many additions and duplications. These developments took place from the ninth century until the printing of the first Missal in the sixteenth century. We have included this appendix to give a brief description of what took place.

First of all, a major and radical development occurred regarding the offertory. The offertory procession formerly took place immediately before the anaphora. In the ninth century, the procession began to disappear and the placing of gifts upon the altar was transferred to the beginning of the Service of the Word. Once this change occurred, the offertory prayers were soon to follow also into the Service of the Word, although some remained in the traditional place.

We can diagram these new changes as follows:

9th century	9th to 12th century
Incensing	Approach the altar
	Preparation of Gifts
	Offering of Gifts
Psalm or Hymn	Psalm 51
	Incensing and <i>Sedro</i>
<i>Trisagion</i>	<i>Trisagion</i>

From the twelfth to the sixteenth centuries further additions and amplifications appeared. Since we are relying partly on Jacobite

documents, we must keep in mind that the Jacobite and Maronite structures of the Service of the Word are not identical, and contain significant differences. However, speaking in general terms, similar developments did occur in both Churches.

Once the gifts were prepared on the altar they were soon accompanied by prayers. In the fourteenth century, the prayers were not so much a preparation of the gifts as a penitential preparation for the celebrant. The priest was given leeway in the prayers of preparation, which usually included an introductory prayer, a penitential psalm, a penitential *sedro*, and a commemoration of the economy (or plan) of salvation, that is, a prayer of offertory. In the fourteenth century, there is no mention of vesting or of incensing of the altar and the offerings, and no *qolo* (a chant after the *sedro*). But all these embellishments were added in less than a century. Soon enough there were two services (with two *sedros*) instead of one, whose structure would be as far as possible, that of a canonical hour.⁹⁶

For the Maronites as for the Jacobites, we see a complete change in the concept of the Service of the Word. Where originally it was a series of Psalms and Scripture readings, we have first an embellishment of the entrance of the bishop or celebrant into the church including a penitential rite. Then we had the preparation of the gifts at the altar and with the preparation there came some offertory prayers. Since the priest approached the altar at the beginning, there developed a penitential rite preparing the priest for the approach. So now there were two penitential rites. As the preparation of gifts was separated from another approach to the altar to offer the gifts, there was the addition of a third penitential rite. (One possible explanation for the break between the preparation and offering of gifts is the practice among the Jacobites where the priest prepares the gifts dressed in black, and then offers the gifts fully vested.) This helps to understand why in the pre-reform Maronite Missal there are four approaches to the altar: the first to prepare the gifts; the second before the penitential rite preceding the offering of

⁹⁶ Khouri-Sarkis, "Notes sur l'anaphore...," 7: 287-95.

the gifts; the third before Psalm 51; and the fourth before the *pre-anaphora*. There are three penitential rites: before the preparation of the gifts, before their offering, and after their offering. There are two *sedros*, each with its own amplification. We note that the final shape of the Maronite Service of the Word devotes most of its time to penitential preparations and offertory and only the last few segments to the reading of the Scriptures and the preaching of the Word.

We arrive at the following outline:

12th century

Approach the altar

Preparation of Gifts

Offering of Gifts

Psalm 51

Incensing and Sedro

Trisagion

12th to 16th century

Rite of preparation to Approach

Approach the altar

Preparation of Gifts

Penitential rite with *sedro*

Offering of Gifts

Psalm 51

Incensing and Sedro

Trisagion

Archbishop Gemayel offers the following summary and conclusions. From the fifth to the ninth centuries, the Service of the Word was very brief and consisted in the entry of the clergy from the *diakonikon* (sacristy) to the Church. The entry into the sanctuary itself, the approach to the altar, and the offering of gifts were done later in the service immediately before the *anaphora*. In the tenth and eleventh centuries we have a period of transition where there is a rite of approach to the altar and the offering of the gifts in the Service of the Word. Finally, from the twelfth to the sixteenth century this rite of approach and the offering of the gifts is amplified and duplications set in, but with a liturgically poor result.⁹⁷

⁹⁷ Gemayel, *op. cit.*, 159-99.

Service of the Word in Maronite Manuscripts

We find that the Maronite manuscripts of the fifteenth and sixteenth centuries corroborate the development of the Service of the Word as we have described it. B. Gemayel has made a detailed study of this subject in his book *Avant-Messe Maronite*. In the first series of Maronite Manuscripts dating from the earlier part of the fifteenth century, we already have the preparation of the gifts at the altar at the beginning of the liturgy. The offering of the gifts takes place at the same time and there is no *sedro* separating the two acts. However, Psalm 51, and the *sedro* following it, are already quite developed. This section already consists of a doxology, diaconal litany, introductory prayer, Psalm 51, prayer of the Psalm, diaconal proclamation of the office of incense, incense, *sedro*, another diaconal proclamation and the *Trisagion*.⁹⁸

In the second group of Maronite manuscripts dating from the last part of the fifteenth and early sixteenth centuries, we can trace the insertion of the *sedro* between the preparation of the gifts and the offering of the gifts. It is a complete *sedro* followed by a *qolo* (recitation) and *etro* (concluding prayer of incense). According to Gemayel it is in a manuscript dated 1501 that this *sedro* first appears.⁹⁹

In the third group of Maronite manuscripts covering the first half of the sixteenth century we have several embellishments. There is a rite of private preparation before approaching the altar to prepare the gifts, and incensings. The first *sedro* is now preceded by a doxology, a diaconal litany, and introductory prayer, and the Glory to God in the highest...¹⁰⁰

In the fourth group of Maronite manuscripts dating from 1535 to the end of the sixteenth century, we have a latinizing touch with the

⁹⁸ Gemayel, *op. cit.*, 51 ff.

⁹⁹ *Ibid.*, 65 ff.

¹⁰⁰ *Ibid.*, 69 ff.

addition of a *Confiteor* to the prayers of preparation preceding the preparation of the gifts.¹⁰¹

Gemayel concludes that while these Maronite manuscripts take us from 1454 to the first printing of the Maronite Missal in 1594, the structure of the Service of the Word as it is found in the printed Missal is already given in the manuscript of 1509.¹⁰²

¹⁰¹ *Ibid.*, 77 ff.

¹⁰² *Ibid.*, 87-88.

Bibliography

_____. "Introduction," *Book of Offering According to the Tradition of the Antiochene Syriac Maronite Church.* Bkerke: 1992.

Hayek, M. *Liturgie Maronite.* Paris: Mame, 1964.

Les Homelies Catéchetiques de Theodore de Mopsueste. transl. by R. Tonneau and R. Devreese. Vatican: Biblioteca Apostolica Vaticana, 1949.

de Jong, J. P. "Le Rite de la commixtion dans la Messe Romaine, dans ses rapports avec les liturgies Syriennes." *Archiv fur Liturgiewissenschaft* 4 (1955): 244-78.

Khawand, Louis. *Le Pardon dans la messe maronite.* Kaslik, Lebanon: Bibliotheque de l'Université Saint Esprit 15 (1988).

Khouri-Sarkis, G., "L'anaphore syriaque de saint Jacques." *L'Orient Syrien* 4 (1959): 385-448

_____. "Introduction aux églises de langue Syriaque. *L'Orient Syrien* 1 (1956): 3-35.

_____. "Notes sur l'anaphore syriaque de saint Jacques." *L'Orient Syrien* 5 (1960): 3-32; 129-54; 363-84; 7 (1962): 277-96; 8 (1963): 3-20.

_____. "L'origine syrienne de l'anaphore byzantine de saint Jean Chrysostome." *L'Orient Syrien* 7 (1962): 3-68.

_____. "Reception d'un évêque syrien au sixième siècle." *L'Orient Syrien* 2 (1957): 137-84.

_____. "Le Sedro dans l'Église Syrienne d'Antioche. *L'Orient Syrien* 1 (1956): 88-96.

Bibliography

Khoury, Emmanuel. "Les Canons sur l'Eucharistie dans *Kitab al-Huda*." *Melto* 2: 251-71.

Lecuyer, J. "La Théologie de l'anaphore selon les pères de l'école d'Antioche." *L'Orient Syrien* 12 (1967): 385-412.

Ligier, L. "Pénitence et eucharistie en Orient." *Orientalia Christiana Periodica* 29 (1963): 5-78.

Macomber, William. "A History of the Chaldean Mass." *Worship* 5 (1977): 107-110.

_____. "The Maronite and Chaldean Versions of the Anaphora of the Apostles." *Orientalia Christiana Periodica* 37 (1971): 55-84.

_____. "A Theory on the Origins of the Syrian, Maronite and Chaldean Rites." *Orientalia Christiana Periodica* 39 (1973): 235-242.

Magne, J. "L'anaphore nestorienne dite d'Addie et Mari et l'anaphore maronite dite de Pierre III." *Orientalia Christiana Periodica* 53 (1987): 107-58.

Maronite Liturgical Year. 3 vols. Brooklyn, N.Y.: Diocese of St. Maron, 1982-83.

Mateos, J. "'Sedre' et prières connexes dans quelques anciennes collections." *Orientalia Christiana Periodica* 28,2 (1962): 239-287.

Moubarac, Youakim. *Pentalogie antiochienne/domaine Maronite*. Beyrouth: Cenacle Libanais, 1984. 5 vols.

Raes, Alphonse. "Un Rite Pénitenital avant la communion dans les liturgies syriennes." *L'Orient Syrien* 10 (1965): 107-27.

Bibliography

Sacred Congregation for the Eastern Churches. *Liturgie Maronite*. Vatican: Polyglot Press, 1971.

Sader, J. *Le lieu de culte et la messe syro-occidentale selon "De Oblatione" de Jean de Dara*. *Orientalia Christiana Analecta*. vol. 223 Rome: Pontificio Instituto Orientale, 1983.

Sauget, J.M., "Bénédiction de l'eau dans la nuit de l'Epiphanie, selon l'ancienne tradition de l'Église maronite." *L'Orient Syrien* 4 (1959): 319-78.

Taft, Robert. "On the Use of the Bema in the East-Syrian Liturgy." *Eastern Churches Review* 3 (1970-71): 30-39.

_____. "Some Notes on the Bema in the East and West Syrian Traditions." *Orientalia Christiana Periodica* 34 (1968): 326-59.

Tchalenko, Georges. *Villages Antiques de la Syrie du Nord*. Paris: Librairie Orientliste Paul Geuthner, 1953-58. 3 vols.

THE MARONITE RITE SERIES

Volume I *Eastern Catholic Churches: Constitution and Governance* by John D. Faris (1992)

Volume II *Eastern Catholic Church Law, Revised and Augmented Edition* by Victor J. Pospishil (1996)

Volume III *Eastern Canon Law Bibliography, Revised Edition* by Warren B. Soule, O.P. (1994)

Volume IV *Particular Law of the Eastern Catholic Churches* by Kuriakose Bharanikulangara (1996)

Volume V *Reciprocal Rights and Obligations of Eparchial Bishops and Presbyters in the Code of Canons of the Eastern Churches* by John Kochuthundil (1998)

Volume VI *The Power of the Patriarch - Patriarchal Jurisdiction on the Verge of the Third Millennium* by Francis J. Marini (1998)

Volume VII: *The Divine Liturgy of the Maronite Church, History and Commentary, Second Revised Edition* by Chorbishop Seely J. Beggiani (1998)